

¶ Here begynneth a lytell boke
called good maners.





Whan I consyder the condycions and
maners of the comyn people / whis
che without enformacyon and les
nyng be rude and not manered
lyke vnto bestes brute accordyng to
an olde prouerbe, he that is not ma
nered is no man / for maners make man. Therne
it is requysyte and necessary that euery man sholde
vse good & vertuous maners. And to the ende that
euery man sholde haue knowleche of good maners
An honest man & a specyall frende of myn a Mers
cer of London named Wyllyam praat whiche late
departed out of this lyfe on whos soule god haue
mercy. Not longe tofore his deth delpyered to me in
frenshe a lytell boke named the boke of good ma
ners. Whiche boke is of auctoryte / for as moche as
there is noo thynge sayd therein but for the moost
parte it is alledged by scripture of the byble / or elles
by sayenge of holy sayntes / doctours / phylosophres
and poetes / & despyred me Instantly to translate it
in to englyshe our maternall tonge / to thende that
it myght be had & vled amonge the people for the
amendement of theyr maners / and to thencease of
vertuous luyng. Therne I at the requeste & desy
re of hym whiche was my synguler frende / and of
olde knowlege haue put myselfe in deuour for to ac
complyshe his desyre / & haue after the lytell cons
nyng that god hath lent me translated out of fren
she in to our englyshe this sayd boke of good ma
ners

ners/belechyng almyghty god that it may prouffye
te both y reders & herers therof. for þ is thentent of
hym that was fyrst cause þ brought the boke to my
hande and also of me that haue accompysshed it/
prapeng all them that shal rede & here it to correcte
where as they fynde faulte & to holde me excused of
the rude & vnpartyghe englyshe. And I beleche als
myghty god that it so may be vnderstonen that al
they þ shal rede or here it that they may the better
lyue in this present lyfe that after this lyf they & I
may come to the euerlastyng lyf in heuyn where as
is Joye and blyss perdurable Amen.

Here begynneth the table of a boke named &
Intytuled the boke of good maners the whi
che was made & composed by the venerable & dys
crete persone frere Jaques le graunt lycenciat in
Theologye relygyous of the order of saynt Austen
of the couent of Parys. The whiche boke is deuys
ded in to fyue partyes pryncypall of whiche þ fyrst
partye spekech of the .viij. dedely synnes / & of the
vertues oppolyte. The seconde partye spekech of þ
state of men of the chyrche. The .iij. partye spekech
of the state of prynces and lordes temporell & of all
chypualtye. The .iiij. parte spekech of the state of the
comyn people. The .v. parte spekech of the deth &
of the daye of dome & laste Jugement and how no
man ought to gloryfye hymself of his astate.

¶ The fyrste booke spekeh.

- ¶ Fyrste of proude men Capitulo** primo.
¶ How pryde blyndeth the vnderstandynge of the creature Capitulo .ij.
¶ How humylyte maketh a man to knowe hymselfe Capitulo .iij.
¶ How humylyte is agreable to god & to the wolde de Capitulo .iiij.
¶ How þe creature oweth humbly to beye god ca? .v.
¶ How pacyence is the seconde vertue / and ought to be had Capitulo .vi.
¶ How wrath & hate noyeth the creature ca? .viij.
¶ How no man ought to stryue ne meoue noyles. Capitulo .viij.
¶ How abstaynence is the thyrde vertue and to lyue sobriely Capitulo .ix.
¶ How abstaynence is cause of moche good ca? .x.
¶ The fourthe vertue is chastyte / and how a man ought to lyue chastely Capitulo .xi.
¶ How lechery causeth many euylles to happen. Capitulo .xij.
¶ The fyfthe vertue is benyuolence apenst enuye. Capitulo .xij.
¶ The sixth vertue is dyligence apenst nedlygence. Capitulo .xiiij.
¶ The seuenth vertue is lyberalyte apenst auaryce Capitulo .xv.
¶ How auaryce ledeth a man to an euill porte / and

maketh a man also to lyue in myserie Ca? .xvi.
How the astate of pouerte is agreable to god.
Capitulo .xvii.

¶ The seconde boke speketh.

Of men of the chirche & of clerkes how the churche ought to be honoured & loued Ca? Primo.
How prelates and people ought to lyue chastely.
Capitulo .ii.
How they ought to teche and gouerne theyr subgettes and to gyue almeses Ca? .iii.
How men of the chirche ought to preche & save trouthe Capitulo .iiii.
How they ought to stude and to lerne the holy scripture Capitulo .v.

¶ The thypde boke speketh.

Of the lordes temporell whiche ought to be pytous and mercyfull Capitulo Primo.
How they ought to be of good lyfe and of good maners Capitulo .ii.
How they ought not to be couetous ne auaricious Capitulo .iii.
How the prynces ought to kepe Justyce & mayntene it Capitulo .iiii.
How prynces ought to be debonayr and humble Capitulo .v.

How they ought to be sobre & chaste Ca^o .vi.
Wherin y^e prynces ought to employe them ca^o .vii.
How knyghtes ought to gouerne them ca^o .viii.

The fourth booke spekech.

Of thestate of the comunyte of the people ca^o .i.
Of thestate of pouerte whiche ought to be agrea-
ble Capitulo .ii.
Of thestate of olde age wherin a man ought to
be vertuous Capitulo .iii.
Of thestate of yonge people and how they shol-
de gouerne them Capitulo .iiii.
Of thestate of maryage/and how it ought to be
mayntedned Capitulo .v.
Of wyntmen how they ought to be gouerned.
Capitulo .vi.
Of virgynyte and maydenhode how it ought to
be mayntened Capitulo .vii.
Of thestate of wyemen wydowes Ca^o .viii.
Of seruauntes how they ought to be mayntend
in theyr seruyce Capitulo .ix.
Of them that ben of euyll deyeu ylle Ca^o .x.
Of fader & moder how they ought to teche theyr
childern Capitulo .xi.
Of childern how they owen obeyssaunce and ho-
nour to theyr parentes Capitulo .xii.
Of thestate of marchautes Capitulo .xiii.
Of thestate of pylgrymes Capitulo .xiiii.

¶ Of dedely synnes how they desyren deeth. Capitulo .xv.

¶ The fyfth boke spekech.

¶ Wherfore no man ought to gloryfye hymselfe / & fyrste how the lyfe is shorte and lasteth but a whysle Capitulo Primo.

¶ Also how this present lyf ought lytell to be prayled Capitulo .ij.

¶ Also how no man ought to doubtte ne fere dethe Capitulo .iij.

¶ Of ensamples by whiche it ought not to be doubted Capitulo .iiij.

¶ Also how to thynke on deeth is a thyng moche prouffyttable Capitulo .v.

¶ Also how none ought to be curyous of his sepulture Capitulo .vi.

¶ The last chapytre spekech how a man ought to thynke on the laste Jugement and daye of dome. Capitulo .vij.

¶ Explicit Tabula.

The fyrste partye of this boke wherof the fyrste
chappytre spekech of pryde. Capitulo primo.

A Very proude persone wolde compa-
re hymselfe to god / in so moche as
they gloryfye themselves in the goos-
des that they haue. Of whiche thynges
the glorye is due pryncypally to
god. And it is a grete abusyon
whan the creature taketh pryde in hyself for y goos-
des that god hath sent hym / for whiche goodes he
ought to be the more humble towarde god / and the
better to knowe & to serue hym deuouly. Therefore
sayth the prophete y god reysisth ayenst the proude
folke whiche ben fallen vplaynously. Amonge who-
me the fyrste was Lucyfer / whiche for his pryde
fyll fro heuyn to helle and all they that consented
to his synne. Semblably our fyrste fader Adam
for the mespryson of disobeysaunce to god / & obeyed
to the serpent sayeng / that he sholde be as god / and
ete of the fruyte whiche was to hym forboden / ther-
fore he was put out of Paradys / as it apperyth in
the boke of Genesis. Furthermore Agar y cham-
berer of Sara was ryght proude ayenst hyr may-
stresse by cause of a childe that she hadde by Abra-
ham. But fynally she was put out for hyr pryde
and hyr childe also / and no thyng was gyuen to
hyr at departyng but a lytell brede and water / as
it apperyth in the xvi. chappytre of Genesis. Also

we rede how the pryde of Nembroth and of many
other was a grete parte cause of many euylles and
of the deuplyon of the worlde as it apperyth in the
boke afore sayd. for after Noes flood were the ge-
antes whiche by theyr pryde enterpyled the assaulte
ayenst heuen / & edyfied the toure of Babiloy. And
therfore they were deuyded in to many langages in
suche wyse that none understode ocher as it appe-
ryth in the .xi. chapytre of Genesis. And as me se-
meth pryde sourdeth but oonly of folye. for who so
well knoweth hymselfe / yf he be euyl / he hath caus-
se of grete humylyte. for all synne is shame & ler-
uytude. And yf he be good / he hath cause also of gre-
te humylyte for the grace þ god hath done to hym /
in so moche that he is good & agreable to god / and
to haue humylyte aduonesseth vs the pryncipon that
we rede of them that were proude / for we rede how
Pharao was soo proude that he sayd / he wyl not
who was god of Israell / and that he sette nought
ne helde not of hym / as it apperyth in the .v. cha-
pytre of Exode / but fynally he was punysshed and
drowned in the red see and all his. ¶ Furthermore
we rede how Amon for his pryde wolde be honours
red of all men. And was moche angry ayenst Har-
docheus a man so named bycause that he wolde not
worshyp hym. But fynally the sayd Amon was
honged on a galowes whiche he had ordeyned and
made redy for to haue hanged on the sayd Har-
docheus and the children of Israell / as it apperyth in

the .iij. chapytre of Hester. ¶ Furthermore Abyma
lech for his pryde dyde do flee hymselfe / for by caus
se that a woman had smyten hy / he called one his
squire / & bad hym to flee hym to thende that it be
sayd / that a woman hath slayne hym / as it apper
ryth in the .ix. chapytre of Iudith. ¶ Rede we not
also how Balchazar was slayne for his pryde. And
Nabugodonosor was caste downe fro his syege / &
torned in to a dombe best as it apperyth in the .v.
chapytre of Danyell. ¶ Anthyochus also for his
pryde was gretely punysshed of god / & smyten with
a dylease of whiche he myght neuer be heled / as it
apperyth in the .ij. boke of Machabees. ¶ And ge
nerally all proude men atte laste haue be ouerthro
wen. ¶ Rede we not how the pryde of Nychanor
was dylcomfyt & brought to nought / as it apperyth
in the fyrste boke of Machabees the .viij. chapytre
¶ And Absolon whiche wolde haue taken y Royas
me fro his fader / was he not dylaynouly slayne as
it apperyth in the seconde boke of kynges the .xv.
chapytre. ¶ Who made Pheton to falle but his pry
de / for he wolde gouerne the carte ayenst the couley
le of his fader Phebus. And therfore he fylle dysho
nourably / as Duyde recoūteyth in his fyrste boke of
Methamorphoseos. ¶ Wherfore was the sone of
Dedalus drowned / but by cause he wolde flee ouer
hyghe ayenst the techynge of his fader / as Duyde
recoūteyth. ¶ And Danyd was gretely punysshed by
cause that he nombred the people whiche were sub

gette to hym / as it appereth in the seconde boke of
kynges in the .xxij. chapytre. ¶ Herode also whiche
was ryght proude was synner of thangell as it ap
pereth in the boke of thactes of the appostles. And
therefore our lord Ihesu Cryste wolde shewe to his
dysciples þe pryde dyspleased hym / he repressed them
by cause they glorified them / in sayeng to Ihesu
Criste. Syr in thy name come bey to vs subgettes /
& thenne Ihesu Cryste for to withdraue them fro
thyr pryde / he alledged to them thys toye aforseyd
of the angell Lucyfer whiche fell fro heuen / to the
ende that they sholde take therby example / as it ap
pereth in the .x. chapytre of saynt Luke. ¶ And me
seemeth that for to flee fro pryde we haue suffysaunt
ensamples in that whiche is tofore sayd. But yet a
boue this it is good to be consydered how pryde is
not all oonly noyenge to the creature / but also his
oppolyte / that is to wete humylyte is ryght plesant
and agreable to god & to the worlde . And lyke as
pryde ouerthroweth the creature / ryght so humylyte
enhauceyth & lyfte hym vp towarde god. Therefore
sayth the prophete that the virgyn Marye pleased
god by cause of hyr humylyte. ¶ And Dauid whi
che was leest amonge his brethern / was enhaunced
aboue them all / as it appereth in the fyrste boke of
kynges the .xvi. chapytre. ¶ Furthermore Salomon
had the Royame after his fader / & neuertheles he
was lasse & more yonge than his broder Adonias /
as it appereth in the thyrde boke of kyngs the .xiiij.

chapytre. ¶ Manasses also whiche was lasse & yonger than Effraym his brother had the benyson tofere hym / as it apperyth the .xxxviii. chapytre of Genesis. ¶ And generally humylyte & mekenes of hert maketh the creature to come to honour. ¶ And pryde by reason ouerthroweth hym in thende / & is to god amonge all other synnes moost dyspleasaut and is punysshed moost.

¶ How pryde blyndeth the vnderstandynge of the creature Capitulo secundo.

¶ As for pryde knoweth nothyng of his myserye ne his fraynlesse / and weneth to be more partyght than he is. And this wytnelleth the prophete sayeng / that whan a man is pryde he leseth his vnderstandynge & knowlege. And is lyke a beest whiche hath none vnderstandynge / by whiche it apperyth that a man whiche wyll become wyle ought to be humble / and to knowe hymselfe without weynynge þ he be that whiche he is not. ¶ And to this purpose recounteth saynt Gregory in his dialogue the fyrste boke the .xv. chapytre. How Constancius was so humble that he loued more them that despyled hym / than them that honoured hym. And there came a man that desyred moche for to see hym for the grete renōmee of hym / and also for the good that was spoken of hym. And fynably whan he sawe hym he began to saye by maner of wondrynge.

¶ Constancius I had supposed that thou haddest ben a grete man stronge and parfyght/and of synguler facyon/but now I see clerely that it is no thyng so of the. Therne Constancius began to gyue laude vnto god. In sayeng I prayse god & thanke hym of that whiche he hath gyuen vnto the soo good syght and so clere a knowleche of me. for verily thou art oonly he that hath well beholden me and Jugged clerely all the trouthe of me. **¶** And therfore sayth saynt Austen in his fyrste Quelype vpon the gospell of saynt Johan. Very humylyte or mekenesse is noo thyng to grutche ne murmure ne to despyse ony other / but to yelde thankynges to god of all that he sendeth. **¶** And the same he recounteth that ther was somtyme of a Rethoricyen demaunded/whiche was the pryncypall commaundement in rethorique / whiche answered that it was well for to pronounce. And yf he had ben so demaunded an hondred tymes/he wolde as ofte so haue answered. **¶** Semblably sayth saynt Austen. Yf thou demaundest of me whiche is the pryncypall commaundement in all the lawe of mankynde. I answer to the / that it is to obserue mekenesse and humylyte. And as ofte as thou shalt soo demaunde of me/soo ofte shall I soo answer the. for humylyte suffreth noo poynte of errour ne chentendement therof/but engendreth scyence & knowlege of trouthe. **¶** And to this purpose sayth Ancelme in the .xxviij. chapytre of his symplytudes that humylyte hath .viij. de-

grees. ¶ The fyrste is to knowe well hymselfe.
 ¶ The seconde is to sorowe for his synne. ¶ The
 thyrde is to confesse his synne. ¶ The fourth is to
 knowleche that he is a synner and enclined to doo
 euyll. ¶ The fyfthe is for to despyse all hymselfe.
 ¶ The sixthe is gladly for tendure vylany. ¶ The
 seuenth is to reioyce of his humylyte. And thus it
 appereth that humylyte engendreth very knowles
 ge. ¶ And therfore saynt Bernarde in his boke of
 the degrees of humylyte sayth / that humylyte is
 none other thyng but a vertue whiche maketh a
 man verily to knowe hymselfe and to despyse hym
 ¶ And for to haue the same / admonesteth vs saynt
 Austen in the .xv. Duelye vpon y gospel of saynt
 Iohan. We haue sayth he an ensample of grete hu
 mylyte in our sauour Ihesu Cryste the whiche for
 to saue and helpe vs wolde descende fro heuen & be
 comen lytell. And therfore yf thou wyll not ensue
 and folowe thy humble seruaunt at the leste / thou
 oughtest to folowe thyn humble mayster and lord
 Ihesu Cryste / the whiche sayth thus to vs / lerne ye
 of me my childern for to become meke and debon
 nair. for suche one am I humble and meke of her
 te whiche is wryten in the .xi. chapytre of Saynt
 Mathewe. ¶ This lesson that god hath shewed to
 vs in the exemplaire that we ought to take in hym
 and in his dedes as sayth Saynt Iherome in his
 epistle .lxxxvii. ¶ Now ouer we rede in scripture
 how ambrcō & wyll to domyne / hath be somtyme

cause of many euylles / and hath done so moche that
many haue gretely erred & fallen greuously in rygh
te euyllynne . ¶ We rede we not how Achabye for
the grette desyre for to maystaye and regne dyde doo
slee all the seed of kynges / as it apperyth in the fyr
ste boke of Machabees the .xv. chapytre . ¶ Roboas
also for couetyse to regne dyde many euylles / and
regned ryght euyllynne / as it apperyth in the thyrde bo
ke of kynges the .xiiij. chapytre . ¶ Semblably Elph
malech regned ryght malyciously / and procured so
moche by his frendes that he was cholen kyng / but
synably he slewe his owne brethern / as it apperyth
the .xix. chapytre of Judith . ¶ We rede we not also
how Alquiis for the desyre that he had to be grette
preest of the lawe murmured ayenst hym that was /
as it apperyth in the fyrste boke of Machabees the
.vii. chapytre . ¶ Also it apperyth how ambycyon
hath caused many euylles . ¶ And in dede we rede
how Jason for to be grette preest of the lawe pro
mpled to the kyng Anthyocus .CCC.lxiij. marke
of syluer . And sente Menelaus vnto hym for to be
his moeyen and do his messlage . Neuerthelesse Mes
nelaus dyde soo that he gote thoffyce for hymselfe /
as it apperyth in the seconde booke of kynges the
fourth chapytre / wherfore it apperyth how ambys
cyon engendreth synonye . ¶ After we rede in the
thyrde boke of kynges the .xviij. chapytre how that
Sabyn slewe his iorde for to regne after hym / but
he regned not but oonly .vii. dayes . ¶ Tholomeus

also by his ambycyon falscly occupied the Royame
of Alexandre. Neuertheles it happed that he deyed
the thyrde daye after that he was kynge/as it appe
ryth in the fyrste boke of Machabees the.xv.chapp
tre. ¶ Adomas also sayd not he by his ambycyon. I
shall regne after my fader/ & yet it happed the con
trarye/as it apperyth in the thyrde boke of kynges
the fyrste chapytre. for whiche thynges we may con
clude how pryde & ambycōn maken a man to byco/
me blynde/and to lese entendement & vnderstondyn
ge/and by consequent do many synnes & euylles.

¶ How humylyte maketh a man knowe hymself.
Capitulo iij.

Whan a man is humble / thenne he knoweth
that of hymself he hath no thyng but frayl
nesse/pouerte/and myserye. ¶ And therfore sayth
the appostle in the seconde epytle at Corynthyens
warnynge vs sayenge my frendes proue your selfe/
my frendes knowe your selfe. ¶ And saynt Austen
in spekynge allone to god sayth/lorde gyue me gra
ce to knowe the / and to knowe my selfe. for yf I
knowe my selfe. I knowe well that I ne am but al
shes and roffynnes. ¶ And therfore Abrahā as
it apperyth in the.xviij.chapytre of Genesis sayth
Alas how dar I speke to god. I that am but duste
and ashes. ¶ And to this purpose saynt Bernar
de in his.xxxvi. Omelye vpon the Cantycles sayth

I wyll examyne my soule and knowe my selfe lyke
as reasoun wyll. for there is none so nyghe me as
I am to my selfe. And therfore in olde tyme was
wrytten on the pate of the temple thyle wordes that
folowen. Well to knowe hymselfe is the pate of heu-
en/as Macrobi⁹ reherseth in his fyrst boke. ¶ And
Polieraticus in his thyrde boke the seconde chapp-
tre recytech how somtyme there was herde a voys
fro heuen whiche sayd that euery man ought for to
knowe hymselfe. ¶ And the same sayth Juuenall
and wytnessech that the sayd voys sayd Gnoto so-
lidos/whiche is to saye knowe thy self. ¶ And saynt
Austen in the fourth boke of the Trynpte the fyrst
chapptre sayth. I prayse them þ knowe the heuen &
the erthe and that stude in scyences humayne. But
I prayse more them that knowe themself/and that
well consyder theyr fraptee and pouerte. ¶ Alas
sayth saynt Bernarde in the boke aforesayd. Pryde
deceyuech the creature & lyeth to a man in makynge
hym to vnderstonde that/whiche he is not/& bryn-
geth a man vnto that/that he wene that his vyces
ben vertues. ¶ And to this purpose sayth saynt Gre-
gory in his Moralytes the .xxi. boke that the syn-
ner weneth that his obstynacyon be constaunce/and
that his folysh drede be humyltye/his auauentye
he weneth be largesse/and his slouthe he calleth pru-
dence/and his Importunyte he n^eneth dyligence/
and thus he weneth that his synnes ben vertues.
And therfore a man that wyll lyue holpy ought to

exampne hymselfe/and by reason wysely to chasty-
se hymselfe/as hughe counseyllers in his booke of
the cloystre of the soule. ¶ And the prophete Plave
in his .xlvj. chapytre in sayeng to the synner/ye syn-
ners aduyle you / exampne your hertes and your
thoughtes. ¶ Thus dyde a moche wyle prophete
named Sirius/the whiche euery daye he examyned
hymselfe how he had lyued and how he had than-
ked god of the good that he had receyued/and how
of his synne he had repented and chastyled hym-
selfe. As Seneca reherseth in his thyrde boke of pre
¶ Semblably thus we ought to do to thende/that
in knowynge our selfe we haue cause to meke and
to humble our selfe towarde god / and thenne all
vertue shall engendre in vs. for humylyte is of all
vertues foundement and rote. for the whiche hu-
mylyte to haue / we haue many good and notable
examples. ¶ As of Dauid the whiche gretely me-
ked and humbled hymselfe / and humbly saluwed
the arke of god / as it apperyth in the seconde boke
of kynges the .xvi. chapytre. The whiche Da-
uid also receyued humbly Nathan the messager
of god / as it apperyth in the chapytre after. And
fynally Dauid seyng that god wolde destroye his
people / as it apperyth in the same boke the .xiiij.
chapytre began to wepe & accused hymselfe sayen-
ge. I am he that haue synned / take vengeaunce on
me & not on the people/and fynally he gate mercy.
¶ We ought also to remembre of þ humylyte of þ thre

kynges that honoured and adoured the swete child
de Ihesus / as reherseth saynt Mathewe in the secon
de chapytre of his gospels / the whiche humylyte
was agreable vnto god . ¶ We rede semblably of
Achas notwithstandinge that he was ryght euill.
Neuerthelesse whan he herde of the payne that he
ought to haue he humbled hymselfe tofore god /
and gate mercy as it is wryten in the thyrde booke
of kynges the .vi. chapytre. ¶ And Roboas by his
mylyte gate mercy of god notwithstandinge that
he was ryght cruell / as it appereth in the seconde
booke of Paralipomenon the .xij. chapytre. ¶ Eze
chias also by his humylyte gate that god in his ty
me toke no vengeaunce / as it appereth in the booke
aforseyd the .xxij. chapytre. ¶ Nabugodonosor al
so by his humylyte gate agayne his restytucion. for
he that had ben destitute fro his Royame and was
bycomen a dymbe beest by cause of his pryde / was
by his humylyte restored in his former estate / as
wytnesseth Danyel in his thyrde chapytre. ¶ Sem
blably Marye maydeleyne humbled hyr selfe to the
feet of Ihesu Cryste in wepyng and wyppynge his
feet with hyr heeres / and by the same she gate re
myssyon of all hyr synnes. ¶ Also we rede how the
cyte of Nynyue sholde haue ben destroyed. But by
humylyte and penaunce they gate grace / as Jonas
reherseth in his .ij. chapytre. By the whiche thyng
ges it appereth how humylyte geteth mercy. ¶ And
in dede Jacob by his humble spekyng appealed his

brother Esau whiche was angry with hym / & wolde haue slayne hym as some saye . As the hystorie appereth in Genesis the .xxxi. chapytre. ¶ Wherfore also losse Roboas parte of his Royame but by proude spekyng and ouerthwartly as we rede in the thyrde boke of kynges the .xij. chapytre. ¶ We rede also how the tweyne companyes eche of fyfty whiche came by pryde to shelve were destroyed by fyre / but the thyrde company of fyfty was kepte by his humylyte / as it appereth in the fourth boke of kynges the fyrste chapytre. By whiche it appereth euidently that pryde is dyspleasaunt to god / and the proude men were somtyme ryght gretely punysshed . But by humylyte the creature may well gete grace and pardou of god. ¶ Also we rede how the woman of Chanane by humble spekyng gate helth for hyr doughter as reherseth saynt Mathewe in his .xv. chapytre . ¶ And to this humylyte we haue example by saynt John Baptyste whiche lyued in deserte in ryght grette penaunce and very humylyte / and sayd hymselfe to be vnworthy to touche the latchet of the shoo of Ihesu Cryste. And he was clad wth a Camels skynne as saynt Mathewe reherseth in his thyrde chapytre / and by cause of this humylyte he was enhaunced aboue all other and called more than a prophete. ¶ Semblably helpe was of ryght humble lyfe / and therefore god enhaunced hym ryght gretely / and was the first prophete for whome god began to shewe myracles / as

it appereth in the fourth booke of kynges / the fyrst
the .ix. xiiij. and the .xviij. chapytres. ¶ More ouer
the childery of Israell were repyled by holofernes
But fynally they humbled themselfe / & were saued
as it appereth the .x. chapytre of Judith. ¶ And ge-
nerally by humylyte the creature may gete of god þ
whiche he hath nede of / for whiche humylyte to ha-
ue / moche prouffyteth it a man to well beholde and
knowe hyselſe as it is layd in þ begynnynge of this
present chapytre.

¶ How humylyte is agreable to
god & to the worlde. Ca^s. .iiij.

Humylyte is moche pleasaunt to god & to the
worlde . for the wytnelleth of thomaige that
the creature oweth to do to his creatour natuſelly /
euery good man hateth pryde / wherfore it foloweth
that he loueth humylyte . ¶ And verily we ſee in
dede that a proude man may haue no frende / and
the reaſon is this. for he may not ſuffre that any o-
ther be lyke to hym / but he wyll ſurmounte euery
man / and ſo gaynſayth all amyttee. ¶ For as Arysto-
toteles ſayth in the .ix. chapytre of the Ethyques.
Amyttee or frenſhyyp requyreth ſemblauce and ſo
me equalyte bytwene them that ſoo owen to loue.
Alas pryde deuyded heuen / pryde alſo maketh ma-
ny warres in the worlde. for wyll and deſyre to reg-
ne maketh ofte many grette bataylles / and ſomty-
me without cauſe put many man to deſth. ¶ Ther-

fore the wyse man ought to humble his hert for to
be loued of god / and after of the worlde. And of so
moche as the creature hath more of good & welch /
& lasse of aduersyte / of so moche he ought the more
to humble hymselfe and not tabyde the tyme of nes
cessyte whan he shall by force be humbled. ¶ Ther
fore sayth Arystoteles that more it auaylleth hym
that humbleth hymselfe by his owne wyll / than to
hym that is humbled by force. ¶ And therefore Se
neca in his cpylle to Lucille .lxx. sayth thus / byn
ge thyselfe to lowe & lytell astate / wout to enhaūce
thyselfe / to thende þ fortune make not the to falle
fro hie to lowe. Saye not the naturyens þ the lyon
doth no harme to a man that humbleth hymself to
hym / and the wylde bore doth no harme to a man
that is layde on the erthe . And therefore a man o
weth by ryght to humble hymselfe for telchewe pes
ryll. ¶ And to this purpose we rede how Dydyms
in his cpylle sayd to Alexandre . Knowe thou for
trouth that god is redy to do to the moche good / so
that thou be not deceyued by thy pryde / by whiche
it apperyth that pryde enpecheth wytte & aduyle /
and maketh a man to lyue without peas of conscy
ence. for hates & noyses be founded in pryde / as in
the rote of all enmyte. ¶ And to this purpose sayen
the naturyens that the thondres / lyghtnynges / and
the grete wyndes bey caused of some earthely thyn
ges whiche ascende subtylly vp about by the rayes
of the sonne / and more hyper than they ought to do.

But nature whiche may not suffre theth sendeth
them agayne downe / & in lyke wyse causen the thy
ges abouelayd. ¶ Semblably it is of a proude man
whiche is moost boostfull & full of noyles / by cause
that he mouſteth more hye than he ought or sholde /
and in dede he falleth lower than he wolde / for he
may endure noo thyng of the worlde / ne cesse not
to despyse other. ¶ Therfore sayth prudence in his
boke of subgeccyon of vyces / that humplyte adreſ
seth a man / & maketh his lyfe more in a moyen in
all his operacyons & telchewe outrage. ¶ Therfor
re reherſeth Valer⁹ in his fourth boke that lythen
that any other Valer⁹ had be moche grete at Rome
he put hymself frely in a ryght lytell astate / & lefte
all pompes & all worldly thynges / and me ſemeth
that all proude people ought to aduyle them vpon
the hystories & aũcypent examples / the whiche ſhewe
how humplyte enhaũseth the people / & pryde ouer
throweth them. ¶ Rede we not how Saull kepte
nete / and Dauid ſheep / & after were kyngs. ¶ Con
ſtany alſo was ryght poore whan he toke his wyf
Elayne / and after was choſen Emperour. By whi
che it appereth that the humbles haue ben enhaũ
ſed / but of proude folke what ſhall we ſaye. ¶ I
praye the beholde what is become of the puyſſaũce
of Nero whiche fylshed w nettes of golde. ¶ Whe
re is the puyſſaũce of Pharao. ¶ Where is þ mygh
ty cyte of Troie whiche was ſo renõmed. ¶ Where
is Babylon þ was ſo made in heyghe. Certaynelþ

all is come to nought / for pryde may not longe en-
dure / what auaylleth thenne pryde whiche the worl-
de so moche loueth. ¶ What is bycome of Alpharac
the proude kyng / he was all vanysshed awaye as
smoke. ¶ What is bycome of Agryppe and Iulien
that were so myghty. fortune hath taken awaye fro
them all that the had gyuen them / he is a fole that
trusteth in her / but peraduenture þ shalt saye / that
thou mayst well truste in thy wytte / & in thyng has
uoyr where as is thy grete puyssaunce. Alas I praye
the / wylt thou adresse the & consyder that no man
ought to gloryfye ne sette his herte in his sappyence
ne in his wysdom. ¶ And herof hast thou example
of Salomon the wyle man whiche afterwarde was
deceyued so moche that he adoured ydolles. ¶ And
Architofell the wyle counseyllour of Dauid fynas-
bly he henge hymself. ¶ And the wyle Lathon slewe
he not hymself / & Democrit^o also. And therefore it
is grete folpe for a man to gloryfye hymselfe in his
wytte & connyng. ¶ More ouer what auaylleth the
yf thou be fayre. for Absalon was fayre / neuerthe-
les he was hanged on a tree. ¶ And cholyfaunt for
all the beawte of his yuorpe & his teeth is ofte put
to deth. ¶ The Gamaleon is moche fayre in his
lyfe / but he is ryght foule in his deth / what auayl-
leth thenne the beawte of this worlde. ¶ Thus euery
persone may see & well apperceyue / that ther is noo
thyng in this worlde wherof we ought to haue pry-
de for to gloryfye our selfe. ¶ And this consydered

the kyng of Perse seynge his people & his knyghtes
wepte sayeng. Alas I see a ryght fayre compaignye.
But it is pyte / seen that in short tyme they shall be
but erthe. ¶ In lyke wyse recoūteyth saynt Jerome
that there is no thyng of the worlde that endureth
¶ For we rede that Jonynyan dyde grete payne for
to bycome a kyng / but he deyed the same daye that
he sholde haue be made kyng of þe royaume of Perse
¶ And Valentyne þe was so ryche / was by bledynge
at the mouth deed & quenched. And his sone Gras
cyen was betrayed of his owne people & slayne by
one his enemye. Thenne it is but lytell glorie to
seynourye and to haue rychesles. ¶ And the same
sayd the kyng Agryppe / whiche is tofore named /
the whiche in deyeng cryed with an hyghe voyce.
Alas my good people sette noo thyng by haupnge
of rychesles / for me that am your lord ye may see
deye ryght poozely. ¶ And therefore Diace in his e
pystles sayth / that there is no thyng that better ap
perteyneth to a man than lowlynnes or lytell thyng
for to a lytell thyng apperteyneth lytell. That is
to wete humylyte / the whiche maketh agreable to
god and to the worlde as tofore is sayd.

¶ How the creature ought humbly to obeye to god.
Capitulo .v.

¶ The scripcture sayth that obeyssaunce plea
seth more vnto god than dooth sacrifice.

¶ And herof we haue example of our fyrste fader
Adam whiche vled his owne propre wyll and lefte
the comaundement of our lord Ihesu cryst / whiche
god had gyuen hym. And therfore he fylle in grete
pouerte and in to many myseryes / as wytnessech
saynt Austen in his .xv. Dynclye vpon the gospels
of saynt Iohan. ¶ It is also well reason that the
seruaunt obeye to his mayster. And consequently the
creature to god. ¶ And to this purpose recounteth
Valerye in his seconde boke how of olde tyme the
knyghtes obeyed vnto the prynces vpon payne of
deth. ¶ By moche more stronge reason we ought to
obeye to god wth all our myght. for as the scrip^ture
sayth we ought more to obeye to god than to men.
And yf we obeye vs to men / that ought to be for
the loue of god. Thus counseyll^{eth} vs thapostle.
And certaynly moche good is fallen vnto them /
that haue humbly obeyed god. ¶ And to this pur^{po}
pole recounteth saynt Grego^{ry}e in his Dyalogue
the fyrste boke the .viij. chapytre how saynt Benet
had a dyscyp^{ple} whom he comaunded that he sholde
renne vpon the water / whom he obeyed and was sa
ued fro peryll. Thenn^e saynt Benet demaunded hy^m
yf he had any fere of the water. And he answered
hym that he had apperceyued no water. And thenne
saynt Benet thanked god for as moche as he had
seen this myracle for the obedience of his dyscyp^{ple}.
¶ Saynt Grego^{ry}e also reher^seth of a relygyous
man whiche atte comaundement of his abbot euery

daye by thre yere waitred a pyece of wode all drye
whiche was sette in the erthe. And yet he muste fet-
che the water a myle ferre. And by cause of the me-
ryte of his obeyssaunce the thyrde yere the sayd tree
flourysshed / and this hystorie reherleth Cassyam
the fyrste boke of his collacyons / in whiche he re-
counteth also how the dysciple of a ryght olde man
at his commaundement wolde remeue a ryght gre-
te roche / and aduysed hym not yf he myght doo it
or not. for it suffysed hym to obeye his mayster af-
ter his power. By the whiche thynges it appereth
how obedyence is agreable to god / for the whiche
to haue / we haue example in nature / as sayen the
naturys. The beestes obeyen to the lyon as to
theyr kyng / and they dare not passe the cercle that
the lyon maketh with his tayle ¶ Semblably the
bees that maken hony obeyen to theyr kyng / and
the Cranes also. And in nature we see many thyn-
ges semblable. ¶ More ouer in holy scrypture we
haue to this purpose many examples. And verely
we rede how Noe obeyed ryght expressely vnto god
as it appereth in the .viij. chapytre of Genesis / and
therfore he was saued fro the flood. ¶ Semblably
the childery of Israell for theyr obedyence also we-
re kepte of god / as it appereth in the .ix. chapytre
of the booke of Nombres. ¶ The appostles also
lyghly obeyden to god in so moche that they folo-
wed hym atte fyrste callinge / as recytech saynt Ma-
thewe in his .iiij. chapytre. And therfore aboue all

people ben they enhaunled in the chirche / and also
in heuen. ¶ Semblably Abraham obeyed to god in
soo moche that he wolde hane sacrefyed his owne
sone and smyten of his heed at the comaundement
of god as it apperyth in the .xxij. chapytre of Ge-
nesis. And therfore god promplyed to Abraham that
of his seed sholde be borne the sauour of the worl-
de. Therfore we ought more to obeye to god than
to man / as it is tofore sayth. ¶ And accordynge to
this we haue ensaumples of Mathathias / whiche
answered to the messager of the kyng Anthyochus
sayenge / that yf all obeyed to the kyng Anthyochus
yet he wolde not obeye to hym but to god / as it is
wryten in the booke of Machabees in the seconde
chapytre. ¶ We rede also of the seuen bretheren / that
had leuer to dye than to ete fleshe forboden ayenst
the commaundement of god / notwithstanding the
kyng commaunded it to them / wherby it apperyth
that they ought to be repleued that excuse them of
the euill that they doo for theyr maysters that soo
commaunde them. for such is of no value / by-
cause they ought fyrste to obeye the comaundement
of god / as sayth saynt Peter in the .v. chapytre of
the Actes of chappostles. ¶ More ouer for to obeye
ought to encline vs the ensaumples of the virgyne
Marye / the whiche obeyed to the wordes of the An-
gell in sayenge. Soo the handmayde of god / late
it come to me as it shall please hym / and after thy
worde. ¶ We rede also how Dauid notwithstan-

dyngge that he was kyng obeyed to his fader / as it
apperyth in the fyrste booke of kynges in the .viij.
chappytre. ¶ And yonge Thobye sayd to his fader
that he was redy to obeye to hym. ¶ And Corneli⁹
Centurio was redy to obeye to hym / whome god
had ordeyned to be prelate and maystre / as it appea-
ryth the .x. chappytre of the Actes of the appostles.
¶ Also we rede how the Regabytes dranke no wyne
ne had no houses for to obeye to theyr fader. As
Jeremye recytech in his thyrde chappytre. By whiche
thynges it apperyth how obedyence was obser-
ued of the Auncyent people / and that they that
dysobeyed were punysshed of god / as it apperyth of
the children of Israell / the whiche were ouerthrowen
in batayle / for soo moche as they dyde ayenst
the wyll of god / and entred not in to the londe of
promysyon whiche they desyred / as it apperyth the
xxiij. chappytre of the booke of Nombres. ¶ Jonas
also was throwen in the see / by cause he dysobeyed
to do that god had comaunded hym / as it sheweth
in the thyrde chappytre of Jonas. And therfore we
ought to obeye to god fyrste / & after to other creatu-
res. ¶ Yf we wyl eschewe peryll & please Ihesu cryst
as sayth saynt Bernarde vpon Canticles. The
man is not worthy to haue any good yf he knowe
not ne obeye god. ¶ And saynt Gregory in his Di-
mely sayth / þ he ought to be moost humble towarde
god and moost enclyned to serue hym / that hath re-
ceyued moost goodes of hym / & yf he do otherwyle

the goodes that he hath receyued shall be encreasynge of his payne at the daye of Iugement. ¶ This wytnesseth hughe the .viij. chapytre of the booke of the Arke of Noe. ¶ And for to haue cause to remembre the good that god hath done to vs we haue many examples in holy scripture. ¶ Rede we not how Jacob after that god had sente vnto hym many goodes/he sayd. Syr I thanke the for the good that thou haste done to me. Of whiche I moche remembre/as it is shewed in the .xxij. chapytre of Genesis. ¶ Semblably dyde Dauid/as it apperyth in the seconde booke of kynges in the .viij. chapytre. ¶ And Danyell sayd/lorde thy name be prayled & blessed for the good that thou haste done to me / as it apperyth in the seconde chapytre of Danyell. ¶ Semblably the apostle saynt Poule in his epystles ryght often and contynuelly prayleth and thanketh god / as it is shewed in the fyrste chapytre of his epistle to the Romayns. ¶ Rede we not also how the childern of Israell songen in louynge and praylynge god/by cause he had delyuered them fro scrupitude/and that they had passed without peryll the reed see/as it apperyth the .xv. chapytre of Exodus. ¶ Semblably the thre childern that god delyuered fro the founnays blessed god ryght sweetely and deuoutely/as it is wryten in the thyrde chapytre of Danyell/by the whiche thynges it apperyth how euery man ought to humble hymself towarde god and to yelde to hym thankynges of the goos

des that he hath receyued. ¶ And to this purpose
Seneca in his foure score and one epistle to Lu-
cille sayth to a man vnkynde no man ought for to
saye noo thyng. ¶ Thenne we ought to take ens-
saumple of the childern of Israell/the whiche after
theyr vyctorye of Syraza offreden vnto god man-
ny gyftes in theyr sacrefyce/as it appereth the one
and twenty chapytre of the boke of Nombres. And
after that they had had the vyctorye of Syraza &
Delboze they beganne to synge in pray synge / as
it appereth in the fourthe chapytre of Iudyth.
¶ Semblably whan as they had had the vyctorye
by Judas the Machabee agens Thymotheay/
they beganne to synge and prayse god/as it apper-
eth in the seconde boke of Machabees the tenth
chapytre. ¶ We thynketh that they be ryght moche
to be repleyd that remembre not the goodes that
god hath done for them / and that worse is / after
the mesure that god gyueth to them moost good/
they become moost haultayn and the more proude/
they thynke not to take ensaumple at the good crea-
tures/the whiche somtyme loued god the more / by
cause of the goodes that he gaf to them. ¶ Also
we rede how Anne loued god / and thanked god
of the grace that she hadde to haue a childe / as it
appereth in the fyrste boke of kynges in the secon-
de chapytre. ¶ And whan the virgyne Marye had
conceyued our lorde Ihesu Cryste/she began for to
magnefye god in sayenge. Magnificat anima mea

dominum . That is to saye my soule magnifyeth
god / as reherſeth to vs Saynt Luke in his fyrſte
chapytre . ¶ And Zacharias whan his ſone was
borne / that is to wete Saynt Johan Baptiſte /
thenn he began to ſaye . Bleſſyd be the lord god
of Iſraell / whiche hath vſyſted and hath redeemed
his people . ¶ Neuertheleſſe ſome there be that take
hede to none other thyng but to haue good with
out takynge hede fro whens they come . And ther
fore fynably theyr goodes peryiſhe / and come vnto
an euill porte and yet not in theyr tyme . Neuer
theleſſe fynably theyr heyres ben prynced fro them
for the Ingratytyude / and not remembryng from
whens that they came . Therefore ought euery man
to beholde and take hede of that whiche he hath re
ceyued of god / and ſoo moche the more ſerue hym
deuouely and loue hym / and not oonly to god but
alſo vnto his neyghbour hym ought to remembre
the benefaytes and goodes that he hath hadde of
hym . ¶ And herof we haue example of Thobye
whiche offered ryght many grete gyftes to the An
gell that hadde heled his fader and hadde delyuered
hym fro the deuyll / and kepte hym fro the fylthe
that wolde haue deuoured hym . ¶ He ſuppoſed
that the Angell hadde ben a man / and therefore he
offered to hym parte of his goodes / as it apperyth
the .xiiij. chapytre of Thobye . ¶ And alſo Dauid
ſemblably / humbly thanked them that hadde ſer
ued hym / as it apperyth in the ſeconde boke of hym

ges the seconde chapytre. ¶ Helyas reysed the sone
of the wydowe whiche had done moche good to hy
as it appereth in the thyrde boke of kyngs the .xvii.
chapytre. ¶ And generally all men of renōmee and
of good lyfe haue remembred the goodes that they
haue receyued. And they that do othewyse be ap
proued as people vnworthy to haue good / the whi
che may be compared to the bottellyers seruaunt of
Pharao / the whiche anone had forgotten the good
¶ Joseph had done to hym in prylon / as it appereth
in the .xl. chapytre of Genesis. ¶ And to them who
me Dauid had done moche good / whiche put them
in payne for to delyuer hy in to the hande of Saul
his mortall enemye. ¶ Saul also had receyued mas
ny good thynges of Dauid / and neuerthelesse he
wolde haue slayne hym / as it is wryten in the fyrst
boke of kynges the .xvii. chapytre. ¶ And Absalon
poursued his fader Dauid / whiche had done to
hym moche good. for he had pardonned hy of the
deth of his brother / and had kepte hym fro banys
shement. ¶ What Ingratytude and what trayson
of the sone to the fader / whiche is shewed in the se
conde boke of kynges the .xv. chapytre. ¶ Of this
Ingratytude or unkyndnesse ben many entatched
in doyng euill to them y haue done to them good /
or to theyr successours. ¶ Thus dyde the kyng Joab
the whiche forgate the amyttee of Joga the preest of
the lawe for he slewe Zacharye his sone / as it is
wryten in the boke of Paralypomenon the .xxiii.

chappytre. ¶ And Among the proude procured the
deth of the childern of Israell/whiche hadde done
to hym moche good and seruyces/as it appereth in
the seconde boke of kynges the .x. chappytre. ¶
Ingratytude thou forgettest benefaytes and makest
a man vnworthy to haue good. And therfore of vn
kynde people god complayneth hym in the fyrste
chappytre of Psaume the prophete in sayenge. I haue
nourysshed childern and enhaunced them/and they
haue despyled me. And herof haue we many hysto
ries of them that despyled god after that they res
ceyued good of hym. ¶ Rede we not also how our
lorde Ihesu Cryste deliuered somtyme the childern
of Israell from the handes & seruytude of Pharao
and after they forsoke god & worshypped kalues of
golde/as it appereth in the .vi. chappytre of the bo
ke of Nombres. ¶ To whiche childern of Israell
god of heuen sente Hanna in deserte. And yet ne
uertheles they murmured/as it appereth in the bo
ke aforseyd the .xv. chappytre. ¶ We rede also how
god enhaunced somtyme Jheroboam/& made hy lord
de of .x. trybus. And neuertheles this was he þ
with drewe þ people fro þ seruyce of god/for it is so wry
ten in the .iij. boke of kyngs the .xii. chappytre. ¶ Ana
nias also by þ helpe of god surmounted his enemyes
Neuertheles after he forsoke god & worshypped the
ydolles/as it is wryten in þ seconde boke of Paral
ipomenon the .xxv. chappytre / & therfore þ wyle man
ought to aduyle hy wel of the goodes þ he hath res

ceyued / and ought swetely to remembre them as it
is tofore wryten.

¶ How pacyence is the seconde vertue / and it ought
for to be had. Capitulo .v.

The souerayne moyey for to surmounte his
enemye / is to haue pacyence. ¶ And therfor
re sayth Plato / that the rote of all phylosophye and
of all sapyence is pacyence. ¶ And to this purpose
Seneca in his .vi. epystle to Lucille sayth / we ought
sayth he gladly to endure aduersytyes. for by Im-
pacyence we do none other thyng but to wepe our
euill and make it gretter. ¶ And in dede the wyle
men were ryght pacient. As Syllen the whiche for
de fyrste the lawes / and was moche wyle & ryght
pacient as recoūteyth Valeri⁹ in his .viij. boke / & epys-
tule sette no thyng by ony sorowe þ̄ myght happe
to hym / as reherseyth Terquilyan in his Apologety-
que. ¶ And Quintilyan in his .x. cause sayth that
payne is no thyng but yf it be to hym that endu-
reth it ayenst his wyll. And yf a man endureth it
gladly / thenne he maystryeth fortune / as sayth Pru-
dence in the boke of the subgeccōn of lynes. ¶ And
Lucan⁹ in his thyrde boke sayth that pacyence en-
ioyeth in aquerlyte / & maketh a man to come to gre-
te good in soo moche þ̄ no man may greue ne noye
hym. ¶ In lyke wyle sayth Macrobe in the boke
of Saturnelles in whiche he recoūteyth how August⁹

the Emperour was ryght pacient notwithstandinge
ge h̄ there was sayd to hym many bylonyes. ¶ And
Valerius in his fourth boke recytech how Syracu-
san was ryght pacient whan Denys the tyraunt
put hym out of his countree. And it happed for to
haue recomforte he went to the house of Theodore
& abode ryght longe at the yate. The whiche thyn-
ge seynge Syracusan he sayd to his felowe. Alas I
ought to haue good pacience. for I haue made in
tyme passed many other for to abyde at my gate.
¶ Semblably euery man ought to thynke / whan
there cometh to hym any aduersyte that it is by cau-
se of his synne. for by cause of our synnes we ought
gladly to endure and haue pacience. And in dede pa-
cience awaketh a man & maketh hym ofte to gete
vertues & to bycome good. ¶ As wytnessech Valeri-
us in his thyrde boke of Alexandrydos. Alas we see
how many for to recouuer helthe endure many pay-
nes / and receyue ofte bytter medycynes. ¶ Therne
by more stronger reason we ought to endure aduer-
sities for to gete vertues and for to hele the soule.
¶ And therfore sayth Lathon that he may not by
his puyssaunce surmounte aduersyte but he helpe hy
with pacience. ¶ And to this purpose we haue ex-
ample of Socrates the whiche somtyme was ryght
pacient / in suche wyse that none myght angre hym
as Callian sayth in his boke of collacions. ¶ And
saynt Jerome in his fyrste boke ayenst Ionynyan
recounteth how Socrates had two wyues the whiche

were to hym full greuous and full angry / and dyde
hym moche harme / but alwaye he hadde pacyence /
& toke it all in gree / and sayd that pacyence made
no force of tormentynge ne to suffre harme. ¶ Sem
blably we haue many examples of many persones
the whiche were right pacient. ¶ Rede we not how
Ysaac was ryght pacient whan his fader wolde ha
ue smyten of his heed for to haue sacrefyed hym / as
it is redde in the .xxij. chapytre of Genesis. ¶ And
Yoseph was ryght pacient in the persecucion of
his brethern whan they solde hym / as it apperyth
the .xxxvij. chapytre of Genesis. ¶ And Dauid
was moche pacient whan his sone Absalon pour
sed hym / as it is wryten in the seconde boke of
kynges the .xvi. chapytre. ¶ And Thobye endured
moche paciently the Iniuries that his wyf dyde to
hym & his frendes / as it is wryten the seconde cha
pytre of Thobye. Verely pacyence is the very may
stresse of all aduersyte / & is the vertue by whiche a
man may surmounte fortune. ¶ And more ouer we
rede þ by pacyence many haue goten moche good / &
by it haue eschewed many euylles. ¶ Ne rede we
not how Gedeon by his pacyence and his humble
spekyng repaied the children of Effraim / as it
apperyth in the booke of Judges the .viij. chapytre.
¶ Semblably the fayre & swete spekyng of Eliza
beth repeaied Dauid whan he was angry ayenst
Naball hyr husbonde / as it apperyth in the fyrst bo
ke of kyngs þ .xvi. chapytre. ¶ But Roboam by his

Impacyence & rude spekyng losse his dygnyte & his
seynourye/as it appereth in the .iij. boke of kyngs
the .xij. chapytre. ¶ Alas what auaylleth Impacy-
ence/but yf it be for to encrease wordes/but by pacy-
ence we may gete vyctorye of our enemyes.

¶ How wrathe and hate noyeth and greueth the
creature Capitulo .vij.

As Seneca sayth . Ire troubleth the vnder-
standynge of the creatures. And therfore it
sholde be theyr prouffyte for to byholde & take he-
de of themself. ¶ For as Seneca sayth yf an Irous
man byhelde hymself/he sholde haue pyte of hys self
As who sayth that Ire or wrath gyueth afflyccyon
to hym that is angry. ¶ And to this purpose Tul-
lius in the processe that he made for Martell sayth
þ Ire is aunycient in coulepyll ¶ And Epycure sayth
that Ire accustomed maketh a man to come out of
his wytte. ¶ And Burdus sayth that Ire doth mo-
re harme to hym that is angry than to any other.
¶ Thenne ought every man to schewe Ire . ¶ For as
sayth Cather Ire engendreth dyscorde and all enes
mytee and causeth reasoun to peryshe in the seconde
boke of Eneydos. ¶ Therfore sayth Chibulle that
they were moche horryble þ fonde fyrst warres ma-
ny ben deed euylly / & Ire hath so moche done that
many in despayre haue slayne the self. ¶ Recoūteþ
not Valerius in his .ix. boke how Othus whiche after

was named Darius was ryght cruell and moche
frous/in so moche that he dyde do slea many good
men / and contrived many engynes terryble for to
make men to deye / but fynally the cruelte came vp
on hymselfe. for reason wolde that he that is cruell
sholde by cruelte be caste out and punysshed / and
therfore it is good to consyder what harme that cometh
of Ire / & as me semeth it is none other thynge
but a speche of rage / thus sayth Seneca in his
fyrste booke of Clemence . Nevertheless I wyll not
repreue the Ire of good men / the whiche ben wroth
whan as they seen harme done . for the prophete
sayth a man may be wroth for harme and yll that
he seeth done without synne. ¶ And certaynely we
rede how Moyses was angry ayenst the people by
cause that they kepte the Hanna ayenst the com-
maundement of god / as it appereth in the .xviij. cha-
pytre of Exody . ¶ And also he was angry whan
he sawe the people worshyppe the calfe in soo mo-
che that he brake the tables of the comaundemen-
tes in castynge them downe as it is wryten the .xxij
chappytre of Exody . ¶ And Neemias was angry
ayenst them that dyde vylure / as it appereth the .xv.
chappytre of Neemye. By whiche it appereth that it
is no faute ne synne to be angry for doyng of euyl
¶ And in dede saynt Austen sayth that god is an-
gry ayenst the synners in punysshynge them. ¶ And
to this purpose we rede how god was angry ayenst
Salomon by cause of his ydolatrie / as it appereth

in the fourth booke of kynges in the .x. chapytre.
¶ And for semblable reason he was angry also a-
yentst the childery of Israell / and putte them in the
hande of Azaell theyr enemye / as it apperyth the
fourth booke of kynges the .x. chapytre. ¶ Sembla-
bly for ydolatrie god was angry ayentst Joab / and
ayentst his captayne / as it is wryten the seconde bo-
oke of Paralypomenon the .xxiiij. chapytre. ¶ We re-
de also how god was angry ayentst the childery of
Israell by cause they dyde fornicacō with y^e dought-
ers of Moab / as it apperyth the .xxv. chapytre of
the booke of Nombres / by whiche thyng it apperyth
how y^e god is angry somtyme ayentst the synners.
But that is not Ire named ne Impacyence whiche
troubleth the spyryte and the entendement whiche
empecheth and letteth many a good thynges / and
maketh a man to come to many Inconueniences .
¶ He recounteth not Valerius in his .ix. booke of
the cruelte of a Juge whiche made a bulle of brasle /
and had ordeyned that the cuyll doers sholde be clo-
sed therin / & there sholde deye by famyne / the whiche
thyng seynge Hanyball / he condemned the sa-
me Juge to deye the same deth / to y^e whiche he had
condempned other. And neuertheles Hanyball was
also ryght cruell / in so moche y^e he made a bydge
of the bodys of y^e Romayns whiche he had slayne
vpon whiche he & his people passed ower the ryuer
of Golle / but atte last the sayd Hanyball was ouer-
throwen of his aduersaries . for cruelte by reason

muste be cruelly serued. And therefore no man ought
to be to be cruell ne to be Irefull ne bere wrathe in
his herte. for the Ire tormenteth the Irouis / and
bryngeth hym to suche a poynte that he can not ne
may not consente vnto reason. ¶ Alas what auayls
leth me yf I hate my neyghbour / sythen that in su-
che astate I may not please god / sythen I loue not
hym whome I ought to loue / and also I may haue
no pardon ne forgyuenesse yf I forgyue not o-
ther. ¶ Rede we not how Iephte made peas with
the Galadites in soo moche as that he faught for
them. Notwithstandynge that they hadde done to
hym many euylles & moche harme / as it appereth
the .vi. chapytre of Iudith. ¶ Dauid in lyke wyse
wolde not slee Hothel his enemye. And in dede he
dyde doo slee the two theues that presented to hym
the heed of his enemye / as it appereth the seconde
booke of kynges the .iiij. chapytre. Wherefore it ap-
pereth that no man ought to haue Ire in his herte
ne to bere wrath. But the deuyl which is prync-
e of all deuytyon by dyuerse maners engendreth the
stryues and noyes. for some hate all thei-
re neyghbours / and some hate by enemye other. ¶ Suche was
the hate of the bretheren of Ioseph / whome they sol-
de / as it is wryten in the .xix. chapytre of Genesis.
¶ Wherefore hated the Egypciens the childern of
Israell / but bycause they became grete and mul-
typlied / as it is wryten the thyrde chapytre of Exody.
¶ And Saull wherefore hated he Dauid / but for

as moche that he sawe that he was wyle and mo-
che byloued of the people/as it appereth in the fyr-
ste boke of kynges the .xvi. chapytre. ¶ And the fen-
de by dyuerse maners soweth dyscorde and Ire/but
he that is wyle ought to bere no wrath / but desyre
wele and good to euery man.

¶ How no man ought to stryue ne engendre noyles
Capitulo .viij.

By stryfe may come noo good / but it engen-
dret noyles/whiche oftymes may not well
be appeased . ¶ And therfore Lathon sayth to his
sone/my sone thou oughtest to flee noyles and stry-
ues. for moche people haue had harme by spekyng
but by beyng styll & not to speke fewe or none ha-
ue had ony harme. ¶ And to this purpose sayth Ju-
uenall in his .iiij. boke / that stryunge langage bes-
reth denyng in hymselfe & corrupteth good maners
& empellmeth & letteth frendshyp. ¶ And me semeth
that who þ may haue peas by his lytell spekyng or
beyng styll/hath not gretely cause to speke . for
for to speke well is a grette maystrye / but for to be
styll & saye lytell is no grette payne / & oftyme scy-
lence causeth to haue peas. And this wytnelleth O-
uyde in his boke of the arte of loue . ¶ More ouer
by reason it well appereth that contenton ne stryfe
is no thyng worth. for yf thou stryue for to susteyn
ne trouth and bounte / it is no grette wyledome. for

trouth & bounte susteyne themselves. And therefore it
suffyleth to vnderstande without any thyng to stry
ue. For who that vnderstandeth trouth and wyl
not consent thereto by his stryue he shall not chaū
ge his purpose. And yf þ stryue for falschede & for
euill the synne is moche grete / & so ledest þ thy pay
ne / for of so moche as thou the more stryuest / of so
moche thy falschede more clerely sheweth. And this
wyttenesseth a phyllosophre named Xenophon.
¶ And Seneca in his fyrst epystle to Lucylle sayth
that a man sholde not stryue ayenst a foole. And
to a wyle man for to stryue it is a folye. for the wy
se man hateth noyle and stryue / and empellbeth the
peas of hertes and consciences. ¶ Therefore sayth
the wyle man that fayre and swete spekyng mas
keth a man to haue peas and frendes. Thenne is
good to enquire fro whens comen the noyles and
stryues / and me semeth that they be ofte engendreth
of pryde. ¶ For we rede how Amalech made warre
ayenst the childern of Israell / for fere that he had
to lose his seignourye / as it appereth in the .xviij.
chapytre of Exody. ¶ And somtyme the noyles co
men by Impacence and by fyers wordes as it is as
boue sayd / by whiche it appereth that no thyng or
lytell to speke is souerayne mopen for to haue peas
and flee noyles. ¶ Also we rede how Saull dys
myled of them that myslayde or spoken euill of
hym / as it appereth in the fyrste boke of kynges the
x. chapytre. ¶ And Thobie sayd not a word to his

wyfe whan she sayd many Iniuries to hym / as it
apperteyneth the seconde & the thyrde chapytre of Tho
bye. ¶ In lyke wyse ought the wyse man to do in
beryng without ony stryuyng.

¶ Here foloweth the thyrde vertue / whiche is absty
nence / & how one ought to lyue sobriely La. .ix.

Gluttonye is cause of many euylles and syns
nes / and engendreth many maladies bodely
and ghostely. ¶ And therfore sayth Tullius in his
fyrste rethoryque that attemperaunce is none other
thyng but by reason to maystrye the fleshe and al
corrupte desyre. ¶ And saynt Ambrose sayth that
attemperaunce is a vertue whiche ruleth a man in
that / that whiche he ought to do. And therfore the
auncyent men lyued ryght sobriely. ¶ And to this
purpose recounteth Egelle in his fyrste boke / how
Socrates was ryght sobre all his lyfe / the whiche
Socrates sayd / that the people ought not to lyue
for to ete / but to ete for to lyue. ¶ And Lactence in
his boke of very odoracyon sayth / that the poetes
calleden gluttonye bestyalyte. for a man beyng a
gloton lyueth without reason and without rule.
¶ And therfore Seneca in his booke of fourte ver
tues sayth that men sholde ete without repleccyon /
and drynke without drunkenesse. for gluttonye mak
eth a man lyghely to falle in to lecherie. ¶ And to
this purpose recoūiteth saynt Jerome agens Jonys

nyan / how Galen sayd that a man may not sure
ly lyue / but he lyue sobriely / the whiche thyng is ve
ry truche / not only to the body / but also to the soule
¶ And therfore Socrates ete not but one tyme of
the daye whan the sonne wente downe / as recount
teth Agelle in the boke aforlayd. ¶ And Boece in
the seconde boke of Consolacyon sayth that nature
is contente with lytell thyng / as who sholde saye
that nature requyret sobrenesse and abstynence.
¶ And to this purpose recounteth Valerius in his
seconde boke and sayth that the auncyent olde men
lyued ryght sobriely to the ende that they sholde be
chaste / in so moche that the women of Rome dran
ke no wyne for the same cause. ¶ And Agelle in his
boke afore sayd recyteth how the Romayns lyued
ryght sobriely and syngulerly at souper / for thenne
they ete lytell or nought. ¶ Afore ouer Didimus in
wrytyng to Alysaunders sayth þ the people of his
contree were ryght sobre and toke no refeccon but
after reason and after the necessitye of nature. And
concluded synably that they of the sayd contree had
comunely no maladyes / ne vscd none other medecy
ne but of sobrenesse and of abstynence. By the whi
che thynges it apperyth / to lyue sobriely is a thyng
moche prouffitable to the soule & to the body / and
by sobrenesse the body hath helth / and the soule ly
ueth without synne. ¶ And therfore sayth Lucane
that a man ought to accustome hym to gyue to nas
ture attemperaunce / and for to attempere his nou

rythynge/the whiche ought to be without outrage
and without dronkennesse. for glotonye is not al-
lone/but hath alwaye many synnes with hym/and
certaynely by glotonye a man leseth his wytte and
vnderstandynge/and sheweth ofte his secretc folye
Glotonye maketh a man olde/and soone to byco-
me loothely and foule. And by dronkennesse ma-
ny stryues and noyses souden and comen/and ma-
keth a man to be lyke a dombe beest. for as Saul-
ter sayth in his fyrste boke of Alexandeydos/dron-
kenschyp is the sepulcre of reason. ¶ And Duple in
his seconde boke of remedye of loue sayth/þ dron-
kenschyp buryeth the courage and wyll of a man.
for by dronkennesse a man bycometh as deed/ & is
of all poyntes not able to do well. And therfore eche
of vs ought dyligently telchewe glotonye/for that
is the vyce by the whiche the fende ouercometh a
man and warreth ayenst hym/for of this synne he
tempted our fyrste fader Adam/by whiche synas
he was put out of paradyle/as it appereth in the
thyrde chapytre of Genesis. ¶ Semblably he wol-
de haue tempted our sauour Ihesu Cryste sayenge
to hym. ¶ If thou be the sone of god/make of those
stones brede/as it is wryten the.iiij.chapytre of the
gospell of saynt Mathewe. ¶ More ouer glotonye
maketh a man lecherous. And herof we haue ex-
ample of Loth/the whiche by dronkennesse defous-
led and brought his owne two doughters with
childe/as it is wryten the .ix. chapytre of Genesis.

Gloutyrie also maketh a man dishonoured. And
herof we haue example by Noe / the whiche in his
drunkennes laye shamefully on the grounde & shewed
his membres of nature / by whiche he was scorned
of his sone Cham / as it is wryten in the .viij. cha-
pytre of Genesis. **A**llas by gloutyrie the childery
of Israell were somtyme tempted & gretely decey-
ued / as it appereth the .xvi. chapytre of Exody.
And by gloutyrie Esau solde his patrymony as
it appereth the .xxv. chapytre of Genesis. **R**ede
we not more ouer how Jonathas was condemned
to deeth / for as moche as he ete a lytell hony ayenst
the comaundement of his fader / as is wryten the fyr-
ste booke of kynges the .xiiij. chapytre. **B**y whiche
it appereth that gloutyrie hath done moche harme
And certaynely we rede that the Philystees were
slayne in etyng and drynkyng. for the house fell
vpon hem / as it appereth in the .xviij. chapytre of
Judyth. **S**emblably hit happed to the childery of
Job / as it appereth the fyrste chapytre of Job.
How was Holofernes the stronge graut slayne /
but in his drunkenesse / for Judyth slewe hym whan
he was dronke / as it is wryten the .x. chapytre of
Judyth. **H**ow was Symon slayne & his childery
but in etyng & drynkyng / as it appereth the fyrst
booke of Machabees the .xv. chapytre. **A**nd Na-
man after that he had eten gretely & joyously / he
was after crucified / as it is wryten the .ix. chapytre
of Hester. **T**herinne me semeth that gloutyrie is a

lynne chargeable & causynge a man to do many ex-
uplles.

¶ How abstinence is cause of moche good
Capitulo .x.

By abstinence reason ouercometh the fleshe.
and taketh awaye all superfluyte. And the
vertues ben engendred & nourysshed. ¶ And to this
purpose we rede how Dyogene whiche was a wyle
phylosophre dyspyled habondaunce of vytylles &
all superfluytees. As Valerius recyteth in his .iij.
boke. And therfore in wytte & in pacyence he was
ryght renomed & gretely prayled. ¶ And as saynt
Bernarde sayth in his Asyccolme. Abstinence
nouryssheth the wytte / & glotonye destroyeth it / and
therfore somtyme all they that wolde come to grette
good lyueden sobriely / as it appereth in many places
of holy scripture. ¶ And certaynely we rede how
god comaunded somtyme to the childern of Israell /
that they sholde lyue sobriely / & that they sholde ke-
pe them fro etynge of dyuerse metes / as it appereth
the seconde chapytre of the boke of Leuytes. ¶ We
rede also how Moyses fasted .xl. dayes to chende þ
god wolde gyue & graunte to hym the comune lawe
wryten / as it appereth in the seconde chapytre of
Exody. ¶ Semblably Helye lyued ryght sobriely to
chende that he myght prophete the more wysely.
And in dede the Angell brought to hym brede & wa-
ter / and crows two tymes in the daye brought to

hym fleshhe / as it appereth in the thyrde booke of
kynges in the .xvii. chapytre / wherfore it appereth
how the fendes whiche ben vnderstonen by the
crowes desyres a man to glotonye and repleccyon
of his fleshhe but the Angellys wyll that a man be
sobre and rule hym by abstynence. ¶ More ouer we
rede how god shewed to Danyell many vysions/
the whiche lyued ryght sobriely / as it appereth the
.ix. chapytre of Danyell. ¶ Semblably Anne ser-
ued god in fastyng and in prayers / and therfore
she prophced of Ihesu cryst ryght wysely as sayth
Saynt Luke in his seconde chapytre. And therfore
somtyme they that deuoutely were consacred dyde
by abstynence syngulerly dpuerle thynges / whiche
myght not be done in dronkennesse / as it is wryten
the .vi. chapytre of the boke of Nombres. ¶ We re-
de also how saynt Johan Baptyste ete only hony
sokles / as Saynt Mathewe wryteth in his thyrde
chapytre. And therfore he was enhaunced aboue al
prophetes. But now the tyme is comen that gloton-
ye regneth. And therfore reason warreth ayenst
the fleshhe and ouercometh it in soo moche that le-
cherie is moche comune in this worlde / for the nou-
ryture of lecherie is glotonye and dronkennesse /
but we ought to consydere how by abstynence we
sholde eschewe many euylles / and to gete grete gra-
ces of god. ¶ And to this purpose we rede how the
kyng Solaphat had somtyme vyctorye by cause he
fasted / and preched to other that they sholde faste /

as it appereth in the seconde boke of Paralypomes
non the .xix. chapytre. ¶ Semblably we rede how
the childery of Israell were two tymes dyscomfyte
of the childery of Benyamyn but after they fasted
and god gaf to them þ victorie/as it appereth the
seconde boke of Judyth. ¶ Semblably the childery
of Israell were dyscomfyte by the Phyllystees in so
moche that they bere awaye the Arke of god / but
after the childery of Israell began to wepe & faste/
& therfore god gaf to them victorie/as it appereth
the fyrst boke of kynges the .iiij. and .viij. chapytre
¶ And therfore sayth Thobye that prayer is good/
whan it is accompanied with fastyng. ¶ We rede
that Eldras preched penaunce to the people þ wolde
demaunde pardon of god/as it appereth in the .iiij.
chapytre of Eldras. ¶ We rede also how Achab ga
te grace of god for to faste/as it appereth the secon
de boke of kyngs þ fyrst chapytre. ¶ And semblably
we rede of þ cyte of Nynyue the .ij. chapytre of Jos
nas by the whiche thyngs it appereth how we ought
to lyue sobriely for to gete grace & vertues. ¶ For as
Aristotle sayth in his .xiiij. boke of bestes. It is not
prouffitable thyng for one to fatte hys self/for ouer
moche fattenes maketh a man sodeynly to deye/as
wytnesseth Constantyn whiche thyng is very true
and not oonly to the body but also to the soule. for
glotonye fatteth a man & maketh hym to synne / &
synnably to deye euilly/wherby it appereth how ab
stynence is cause of moche good.

¶ Here foloweth the .iiij. vertue whiche is chastyte
And fyrst how we ought to lyue chastly Ca. xi.

Men ought to lyue chastly. for chastyte maketh a man to lyue lyke angellys and causeth theyr lyfe honeste. ¶ And therfore Dydymus sayd to Alexander that the people of his contree lyued chastly and not oonly by vertues but also by honeste. But it is pyte of lecherie whiche is on this daye soo comune and causeth people to go out of the waye and to languyshe in synne and in dysolute lyfe. Alas they ought to take hede to the auncestent people. ¶ And to this purpose recounteth saynt Jerome in his booke ayenst Ionynyan how Plasto chaas for to dwelle in a byllage in the felde named Alchadenne / whiche was ferre from Athenes and fro all other cytees to this ende that he myght eschewe lecherie and lyue chastely. ¶ And Tercius lyen recytech how Democritus pulled out the eyes of his heed to the ende that he sholde not see wymsmen / the whiche he myght not byholde without synne / wherby it appereth that chastyte ought to be had. ¶ And also men ought to eschewe wanton regardes and beholdynges / and therfore the pyctoriens of olde tyme chaas the desertes & places solitarie for to eschewe lecherie / & to thende they sholde not see the vanytees of the worlde. ¶ And therfor sayth the gospell yf thyn eye is euill or causeth the to doo euill / thou oughtest to take hyt out & caste it awaye

fro the. Alas worldely & fleshely beholdynges and
 regards haue made of olde tyme many folkes to
 ouerthrowe. ¶ Rede we not how the men in behol-
 dyng the wȳmen were meoued to lecherie / & ther-
 fore god punysshed them by Noes flood / as it appe-
 ryth the. vi. chapytre of Genesis. ¶ And the may-
 tresse of Ioseph in beholdyng hym was meoued to
 synne. ¶ Semblably Dauid in beholdyng a wo-
 man whiche welshed hyrself was meoued to leche-
 rie / & for taccomplishe his synne he slewe hyr hus-
 bonde / as it apperyth in p. ij. boke of kyngs. ¶ Who
 deceyued Holofernes / but the beaute of Iudith / as
 it apperyth the. xij. chapytre of Iudith. ¶ And who
 deceyued þ two olde Iuges whiche desyred to haue
 Susanna / but theyr fals beholdyngs as it apperyth
 the. iij. chapytre of Danuell / wherfore it apperyth þ
 who þ wyll lyue chastly he ought to torne his syght
 & regarde fro wȳmen whiche myght endyne his
 wyll to synne. ¶ And therfore sayth Dyonysius in
 his fyrst cause / that all our lecherie is cause of our
 folythe beholdyng & regarde. ¶ And Seneca in his
 boke of remedies sayth þ the eyen ben messagers of
 al vyces. ¶ And to this purpose recoūteþ Valerius
 in his. iij. boke / how somtyme in Rome was a ryght
 fayre yonge man named Spurius / the whiche for
 his beaute the wȳmen desyred hym to synne / but
 whan he apperceyued the cause he cutte & made his
 bylage al foule & lothely sayenge / that he had leuer
 to be foule than by his beaute he sholde cause oþer

to synne. By this ensauple ought they to take he
de that ben fayre & semely. ¶ More ouer the chasty
te of the auncient people is good to recoūte. ¶ And
to this purpose saith Austeyn in his fyrst boke of the
cyte of god recytech how Marke surnamed marcelle
was ryght chaste / & in dede whan he toke the cyte of
Syracuse / he founde there many fayre wymmen &
well arayed / but he comaunded to all his people y
none sholde be so hardy to touche them / for so to do
it shold be ayenst y astate of good chyualrye. ¶ And
Valerius in his fourth boke recounteth how Scy
pyon in the age of .xxiij. yere toke the cyte of Car
tage . And there was a ryght fayre mayde whiche
was presented to hym to do with his pleasyr / but he
wolde not . for in so doyng it sholde be shame to
true chyualrye. And therfore he made hyr to be de
lyuered to hym that sholde be hyr husbonde whiche
was prysoner / and that neuer had touched hyr / and
by cause of the same fayre mayde he forgaaf hym
his raïson & made hym free / for certayne as me se
meth this was a feate of a noble knyght . And for
this cause from thens forthon he hadde alwaye the
grace of the worlde & of all knyghtes / but thus doo
not now the nobles of this present tyme / the whiche
wene they haue done a fayre and grete feate whan
they haue rauysshed and defouled a fayre mayden /
but in my Jugement it is a vyle & a foule feate of a
knyght. ¶ They ought to remembre of Lucretie the
myroure of all chastyte / of whom recoūtech Valeri

in his .vi. booke / how Tarquyn the sone of Tarquyn the proude toke by force the sayd Lucrelle and accomplisshed his foule wyll / the whiche Lucrelle on the morne called to hyr all hyr frendes / & recounted to them the bylanye þ was done to hyr / & tofore them she slewe hyrselfe / and by cause therof Tarquyn losse his seignourye / & themne celled thempeours at Rome / for the Romayns sayden þ they had no nede of a lorde that made suche outrages / wel it is trouth that of this synne bey cause barodes both men and wymmen / the whiche estudyre both nyght and daye how they may make a treate to cause othet to do as they do or haue done in tyme passed / the whiche resemble to wymmen of duche londe of whome Valerius recounteth in the booke afore sayd how they prayeden Marius that he wolde gyue to them leue for to go and speke to the maydens that serueden the goddesse Vesta / and they made them stronge to make them enclyne and consente to the synne of lechery / but by cause that they faylled of theyr entente / as despayred they henge all themself And in trouth that is the salarpe that bylongeth to suche people.

How lechery causeth many euylles to happenen
Capitulo .xij.

Lechery is enemye to all vertues and to all good. And therfore sayth Boece in his bo

he of consolacōn that he is happy that lyued with-
out lecherie / for lecherie is a swete maladye / & bryn-
geth a man to deeth wout apperceyvinge / as wyte-
nesseth Valer^{us} in his .iiij. boke whiche recytech how
Sophonydes in his olde age sayd to one whiche de-
maunded hym if he were any thyng lecherous / he an-
swered I praye the speke to me of other thyngs / for
me semeth þ I haue had grete vyctorye whan I may
eschewe lecherie by olde age / for by lecherie all euyl-
les comen to a creature / and all good thynges bey-
therby forgotten. ¶ Alas what was cause of the des-
truccyon of the people of Sychem / was it not the
deuylacōn of Dyna daughter of Jacob / the whiche
wolde go see the daunces & she was rauyshed / as
it appereth in þ boke of Genesis the .xiiij. chapytre
¶ We rede also how .lx. M. were slayne by cause of
lecherie comysed in the wyfe of the Leuyte / as it is
wryten the .xx. chapytre of Iudith. ¶ And Elmor
was slayne of Absalon his brother by cause he had
defouled Thamer his syster / as it appereth the .ij.
boke of kynges the .xi. chapytre. ¶ Abuer for his le-
cherie knewe the concubynes of his fader Psoloth
but soone after they were both slayne as it is wryte
the .ij. boke of kyngs the .iiij. & .iiij. chapytre. ¶ What
was cause of Noes flood but lecherie. ¶ What was
cause of the destruccōn of Sodome & Gomorre but
vnnaturall lecherie / as it is wryten in the boke of
Gen. ¶ Who caused Joseph to be enprysoned but þ
lecherie of his maystresse / and therefore he is wyle

that escheweth this synne. for who that wyl lyue
chastely/he ought telchewe the companye of wym-
men / and consydere that by wymmen were decy-
ued the wyle Salomon/the stronge Sampson/the
grete Holofernes/the prophete Dauid/the phylo-
sophre Arystotle/the poete Virgyle/and many other
wyle men/and therfore I wyl not more blame the
wymmen than the men / but for this I wyl saye
who wyl be chaste ought telchewe the company of
wymmen. for for to synne nature is loone encl-
ned and lyghely accorded/for telchewe fulgence en-
seygneth and techeth vs in the seconde boke of his
mycrologyes in sayenge/that lecherie is moche fou-
le & aboue other dys honest / and is not aduenant to
a creature that wyl haue honour & worshyp. ¶ And
certaynely Scipyon the noble knyght hated so mo-
che this synne/that he defended in his contree boi-
dells & all dys honest places. But it is grete pyte þ
now all the worlde is full of places of such vices
and yonge and olde people the moost parte gyue
them comunely to lecherie/but they ought to consy-
dere this whiche Ouyde sayth in his .viij. booke of
Metamorphoseos/whiche sayth that lecherie ma-
keth a man to brenne in hymself. ¶ And the verse
four sayth that the loue of a woman affeablysheth
the body/mynyssheth the ryches/maeketh a fayre
man to become foule/& at the last bryngeth a man
to nought. ¶ And saynt Jerome in his booke apenst
Jonynpay sayth / the loue of a woman maketh a

may forgete reason & become a fole / it letteth & hur
teth good counseyll / it wyll not suffre a man to stu
dye & maketh hym to thynke all folye / by suche los
se a man troubleth hymself / & atte laste hateth his
body & his lyf. ¶ And Seneca in his declaracyons
in his fyrste boke sayth / that it is an harde deth þe
cherpe procureth / for lecherpe maketh to lese tyme /
honour & all goodes / & therefore in his .xiiij. epystle
to Lucille sayth / kepe the well that lecherpe be not
in the / for a lecherous man is as a thyng all losse /
& certaynely in olde tyme the lecherous people were
gretely punysshed. ¶ For as recytereth Valeri⁹ in his
vi. boke / a man that of olde tyme mysdede in his
maryage ought to lose his eyen. And after the olde
lawe a woman sholde be stoned to deth / wherfore it
apperyth þ this synne was ryght dyspleasaunt vnto
them of auncyent tyme / for of it cometh many euyl
les & harmes as it is tofore sayd.

¶ Here foloweth the .v. vertue / that is to wete beny
uolence / & is ayenst the synne of enuye La⁹ .xiiij.

Amonge all other synnes the leste excusable
is the synne of enuye / by cause she hath no
cause of her malyce in so moche that it hath dysple
syr of the goodes of other / whiche doth to hym none
harne. And thenupous may reioyce hym of þ har
me of his neyghbour. ¶ And the doctours saye &
spngulerly saynt Gregory that the synne of enuye

is of soo grete malyce that tofore god it may haue
none excusacyon for his alegement/whan it shal co
me to the daye of Iugement/and that it is so it ap
peryth in consyderynge the condycions of other syn
nes ayenst enuye / for yf I demaunde of the proude
man fro whens cometh his pryde/he may somwhat
excuse hym/in saynge that he is proude by cause of
the goodes and of the honours that he hath in this
worlde . ¶ And yf I demaunde of the Irous man
wherfore he is angry & wroth / he may excuse hym
in sayenge that it is for the wronge that is comen
to hym . ¶ More ouer the lecherous may saye that
the temptacyon of the woman made hym to synne.
¶ And thauarycous may saye that he fereth þ his
good may faylle hym/& therfore he may coueyte &
hepe his good. ¶ But yf I demaunde of the enuyous
fro whens cometh his enuye / he may not excuse hy
ne gyue cause of his malyce/for enuye is none other
thyng/but to haue dyspleasaunce of the welfare of
other / & reioyceth in the persecucion of them that
neuer dyde hym harme/but enuyous hope may saye
that he hath cause to haue dyspleasyr/seen that su
che good is to hym preiudycable / and what hope
sholde he haue of the sayd good yf he hadde it not.
¶ And to this purpose I answer þ in suche a caas
it is not proprely enuye/but it is pryde in auaryce /
in so moche that thou desyrest the goodes of other/
but enuye proprely is whan one is angry of þ good
of any other / that is not to hym preiudycable / or

whan one reioyceth of the hurte of them that neuer
dyde hym harme / wherfore it appereth that enuye
is a synne ryght malycious / lyth it hath none excu
sacion, as tofore is sayd. ¶ And therfore Diac⁹ in
his epyistles sayth þ the enuyous wereth lene for the
good of other / & nouriſsheth & wereth fatte of the
myſerye & pouerte that cometh to his neyghbours /
¶ O fals enuye what harme & euyl hast thou do
ne / & how moche people hast thou destroyed. By the
Cayn ſlewe his brother Abell / as it appereth the
thyrde chapytre of Geneliſ. ¶ By the enuye Jo
ſeph was ſolde of his brethern / the whiche myght
not ſee the loue that his fader had to hym / as it is
wryten in þ boke aforſayd. ¶ O enuye by the Saul
perſecuted Dauid thynnocent by cauſe that Saul
had dyſpleaſyr of the prayſynge & laude of Dauid
as it appereth the fyrſte booke of kynges the .viij.
chapytre. ¶ Who made Danyell to be perſecuted /
but only enuye as it is wryten the .vi. chapytre of
Danyell. ¶ Who cauſed our ſauour Iheſu Cryſte
to be condemned to deth & to deye wrongfully but
enuye of the Jewes / the whiche myght not ſee the
goodes ne the myracles that he dyde dayly / as recy
teth ſaynt Marke in his .xix. chapytre. ¶ O enuye
thou haſt cauſed many euylles and harmes / by the
men myſſaye the one to the other / & ſeke many ma
ners for to noye & gryue theyr neyghbours. ¶ By
the enuye Archytofell deſpayred. for whan he ſawe
that Thuly was wyſe / & that he gouerned well that

whiche was cōmpled to hym. Thenne Archytosell
by his ryght grete enuie despayred & henge hys self
as it apperyth the seconde boke of kynges the .xviij.
chappytre. ¶ By the enuie saynt Stephen was sto-
ned to deeth / for the Jewes myght not here the wyl-
dome & the doctryne that saynt Stephen had / as it
apperyth in thactes of thappostles the .vii. chappytre
¶ What caused stryfe bytwene Dauid and Saull
but enuie / for Jonathas excused Dauid / & therfore
Saull was angry / by cause of the enuie that he had
ayenst hym as it is wryten the fyrste boke of kyngs
the seconde chappytre. ¶ Wherfore was Anthyocus
wroth whan he herde saye that Judas Machabeus
had had many vyctories / certaynely enuie made hy
angry / as it apperyth the fyrste boke of Machabees
the .iiij. chappytre. ¶ Wherfore was angry Senache-
ryb whan he herde saye that the walles of Iherusa-
lem were reededyed no thyng but enuie / as recytesth
Neemye in his .iiij. chappytre / wherby it apperyth
that enuie is a ryght greuous maladye & contrary
to nature / for nature despyred good / and euery crea-
ture naturelly taketh pleasyr in good thynges / but
enuie tormenteth hym whan he secch any good thyng
ge happen. ¶ And therfore sayth Marcyall that en-
uie doth moche harme to theiuous / for she holdeth
the herte & the mynde in grete melancolye / and ma-
keth his colour to were pale. She dryeth the body
and maketh hym ofte to syge / it spekethe euill al-
waye of other / & can not saye well. Enuie secheth

alwaye maner for to destroye any other / verely en-
uie maketh a man lyke and semblable to the fende
of helle / whiche may not suffre ne endure the crea-
ture to do well. ¶ Somtyme for enuie the Calde-
ans accused ryght euilly the Jewes / as it appereth
the. iij. chapytre of Danuell. ¶ Alchis by enuie spa-
ke euill of the prest of the lawe named Demetrius
as it appereth the fyrst booke of Machabees the. xvi.
chapytre. ¶ And generally enuie desyreth alwaye
to myslaye of other / & desyreth alwaye the hurte &
harne of his neyghbour / & of his good he is wroth
and angry as it is aforlaid. ¶ ¶ Enuie thou art
doughter of pryde / thou mayst not see thy semblas-
ble / thou desyrest to see the people in myserye / and
thenne thou delytest the whan thou seest thy neygh-
bour wepe & wayle / verely enuie thou art of ryght
falle nature. for by the neyther of the may come
ony prouffyte neyther in this worlde ne in that o-
ther / and of other synnes it is not so. ¶ For the les-
cherous by his synne geteth otherwhyle a frende or
loue. ¶ And the coucytons man by his synne oftyn
geteth ryches and worldely good. ¶ The neclige-
gent by his slouch oftynes hath peas bycause he en-
tremedleth of no thyng. ¶ And the proude man is
ofte prayled. ¶ The Iroun man is often doubted.
¶ And the gloton hath a desyre & appetyte of his
metes. And thus alle the synnes haue sonie pleasyr
sauf the falle enuie / the whiche is comunly heuy
and sorowfull / and maketh a man to languyshe

in payne and in dyspleasaunce without to haue reste
of herte ne of consyence. ¶ To this purpose recoū
teth Valerius in his .viij. booke how fabyen was
ryght enuyous. for whan he sawe that he muste gy
ue the halfe of a certayne nombre of vessellys to an
other man / he made eche to be deuyded & departed
in to two pyeces. And so the vessellys ne prouffited
no thyng to hym ne to that other. By whiche it ap
peryth how enuye doth his owne hurte and doma
ge / for to do to any other harme and damage / and
thus for to do is the condycō of the deuyll / the whi
che wolde that all sholde be dampned. And neuer
theles of so many moo of people as ben in helle / so
moche more shal he haue of payne to torment them
and the gretter payne he shall endure.

¶ Here foloweth the .vi. vertue called dyligence /
whiche is ayenst the synne of nedygence La^o xiiij.

AS the scripiture sayth god gyueth the crow
ne / that is to wyte the glorie of heuyn to
them that wake & ben dyligent / and a man is not
worthy to haue good / whan by his nedygence he
leleth the good / the whiche by his dyligence he
myght gete. ¶ And therfore Pera^o in his Satyres
sayth / that a man nedygent is as a londe that is
barayne. So thenne the sleper ought to awake and
consydere that whiche is to be done / & without des
layp he ought to execute it. ¶ For as Virgyle sayth

in his *Bucolyques* / that late he cometh to werke/
that neuer deserued well his hyre ne his rewarde.
¶ And the phylosophre sayth / þ a man nedlygent
is as a deed man / and in dede nedlygence is none
other thyng but the desyre of melchaunce. Well it
is trouth that many ben dyllygent for worldly goos-
des to gete and to haue. But as touchyng the goos-
des of the soule they ben ryght nedlygent / as ben
they that nyght and daye labouren for to gete theyr
temporell lyfe / but for to gete vertues they wyll not
laboure ne put therto theyr mynde houre ne daye /
and thynke not but on the body / and forgete all
theyr soule. This nedlygence is moche for to be re-
preyde . for it is better to be dyllygent for the wele
of the soule / than soo moche oonly to thynke on
the body / the whiche is myserable and full of rot-
tynesse / well it is trouth that dyllygence is moche to
be praysed whan it hath thought of the body and
of the soule / and the man is not worthy to lyue the
whiche by nedlygence slepeth in his synne and dyeth
in pouerte / for not withstandyng that pouerte is
good whan it is voluntarpe . Neuerthelesse he is
moche to be repreyde / the whiche by his slouth and
nedlygence is poore and myserable / by the whiche
it apperyth that dyllygence is moche to be praysed /
that remembreth both the body & the soule. ¶ And
therfore sayth the prophete . I haue slepte / and af-
ter I am awaked / by whiche he gyueth vs to vn-
derstonde how we ought to be dyllygent / & awake

our self for to prouffyte in wele. ¶ And therfore the
apostle in wrytynge to Thymothee sayth. Awake
thy selfe that slepest / and god shall enlumyne the
with his grace. for for the sleepers & them that ben
nedygent is not heuen ordeyned / but for them that
ben dyligent for to do well as longe as they lyue in
this present worlde. ¶ And to this dyligence ought
moche tendryne vs many auncyent hystories / by the
whiche it appereth how nedlygence hath be cause
of many euylles and Inconuenyentes. ¶ Rede we
not how Dauid was in his house ydle / and thence
he was tempted of the synne of lecherie / in so mo-
che that he accomplisshed a ryght grete dyshonour
as it appereth the seconde booke of kynges the .v.
chapytre. ¶ And therfore sayth Dydde in his fyrste
boke of remedye that ydlenes & nedlygence ben the
nouryces of the synne of lecherie. ¶ And Dymetys
lyen sayth that synne naturally comaūdeth a man
to be ydle. ¶ And therfore Lathon sayd resonably
to his sone / kepe the well that thou be not nedlygent
ne sleepe. for longe reste nourysseth synne and vy-
ces. ¶ And to this purpose we haue many hystories
how in slepyng many euylles ben happened. ¶ Re-
de we not how Thobye in slepyng ware blynde &
lost his syght / as it appereth the seconde chapytre
of Thobye. ¶ Absoloth lost his Royame in slepyng
/ as it appereth the .ij. boke of kynges the .iij.
chapytre. ¶ Sampson in slepyng in the lappe of
his wyf lost his heeres / taken & enchauced / and fyr-

nably losse his lyf / as it appereth the .xvi. chapytre
of Iudith. ¶ And therefore sayth the wyle man in
his .vi. chapytre. Thou nedlygent awake the / for þ
mayst not longe slepe / as who sayth the lyf is short
¶ And therefore we rede how Jacob reprevied his
childery of nedlygence / as it appereth the .xxiiij. cha
pytre of Genesis. ¶ And our sauour Ihu cryst re
previed his dyscyples of nedlygence in sayenge / ye
haue not nowe wake an houre with me / as sayth
saynt Mathewe in his .xxviij. chapytre. By whiche
it appereth how nedlygence is moche to be reprevied
¶ To this purpose we rede how they that sowe the
good seed begonnen to slepe. And thenne came the
enemye that sowe the caryl seed / that is to saye þ coe
hyll / as sayth saynt Mathewe in his .xiiij. chapytre /
by whiche is gauen to vs for to vnderstande that we
ought to wake yf we wyl prouffye in our good wer
kes / the whiche ben vnderstanden by the good seed.
¶ For as the gospell of saynt Mathewe sayth in his
xv. chapytre / the fyue maydens that slept were not
receyued in to heuen. But the fyue that waked were
receyued in / by whiche it appereth that we ought to
wake / that is to wete to entende to good werkes &
to do well / for verily they slepe / the whiche without
repentaunce abyde styll in theyr synne. ¶ We rede
we not how the Naturys saye that the venym of
a serpent named Aspyde is of suche a condycyon /
that he maketh the man that drynketh it to slepe /
and in sleppnge to deye. Of suche condycyon is the

synne of nedlygence / for it maketh a man to slepe
by nedlygence / and in slepyng is man often damp
ned . for by defaute of a man well to aduise hym
selfe / oftentimes he deyeth ryght euilly. ¶ To this
purpose sayth Dwyde in his fyrste boke of Methas
morpholcos how Argus had an hondred eyen / and
neuerthelesse Mercurye by the sowne of his floyte
brought hym a slepe / and thenne in slepyng made
a cowe to be taken fro hym named Io / the whiche
Iubyter had delpuered to hym in kepynge / and by
cause of his nedlygence Argus tofore sayd was slay
ne and losse. ¶ Semblably there beyn many that ha
ue an hondred eyen / for they see ryght clere and ha
ue good wytte and vnderstandynge. And neuerthe
lesse Mercurye / that is to saye the worlde often bry
geth them a slepe. And thenne theyr cowe / that is to
saye theyr fleshe is losse / by whiche fynably man
is ryght often dampned and deyeth myserably / but
some may saye that they sholde be dyligent yf they
were waked & solycyted for to do well . ¶ To this
purpose I answer that there is no synner so grete
but yf he be all obstynat / but that he hath somtyme
remorse of conscience that waketh hym and admo
nesteth for to ryle fro synne. And to this thou haste
expervence somtyme in thy selfe / whan reason cau
seth the somtyme to syghe and to haue a dyspleas
yr of thyn euyl lyf. Thenne thy conscience Iugeth
the & dampneth the / whan thou sayest / alas I haue
done and comyled suche euyl and suche synne / it

dyspleaseth me thus me seemeth that this conscien-
ce that thus awaketh vs may be lykened to the mus-
telle / of whome recounteth the naturpens / that yf
a man slepe in a shadowe place / in whiche there as
is a serpente / thenne the mustelle awaketh the man
to the ende that the serpente hurte hym not neyther
greue hym not. ¶ Thus doth reason & conscience
whiche often awaketh vs. But many there be the
whiche abyde not in a good purpose or in a good
thought whan theyr conscience hath awaked them
the whiche done as dyde Virgyle / whiche slewe the
flye that pryched hym in his forhede & awoke hym
by his prychynge. And neuertheles Virgyle had be
slayne of the serpent the whiche was by hym yf he
had not ben awaked. And thenne it dyspleased hym
of that whiche that he had slayne the flye / that had
done to hym so moche good. By whiche it appereth
that the good thoughtes whiche awake and styre
vs to do well / we ought not to slee nor forgete them
but we ought dyligently to awake to do well for to
escheue the peryll of the serpent / that is to wete of
the fende our enemye whiche alwaye purchaceth
our deeth.

¶ Here foloweth the .viij. vertue the whiche is lybe-
ralitye / & that is ayenst the synne of auarice La. xv.

Lyberalitye is the moyer for to gete frendes
for to lyue in good suffylauice / for the lyght

lasteth not / by cause it lygheteth ouer all the house.
¶ In lyke wyse the goodes of a lyberal man lasten
not by the whiche many haue parte therof. ¶ And
this wytnesseth Dydimus in wrytyng to Alysaū-
dre / the whiche Alysaundre gaue many Romayns
more by lyberalite than by strength. ¶ And to this
purpose sayth Boece in his seconde boke of consola-
cyon / that the goodes ben happy the whiche done
good to moche pople. ¶ And Cassiodore in his. iiii.
epistle sayth þ a man ought gladly to gyue for ly-
beralite causeth not the good to be lasse. for not w-
stondyng that a man haue the lasse for the tyme or
whyle. Neuertheles that lasse suffyleth hym as well
as the more / or ellys he were not lyberall / & sythen
that a man hath suffylauce after the yette as
afore / it foloweth that he is as ryche as afore / well
is trouthe that many saye that they be lyberall the
whiche ben not / for suppose that they gyue. Neuer-
theles it is somtyme folysly & outragiously / & outra-
ge ought not to be approued. Thenne lyberall suf-
fyleth not oonly to yue / but hym byhoueth by rea-
son & wysely to dystrybute his goodes. ¶ And this
wytnesseth Cathon sayenge to his sonne take hede &
see to whome þ gyuest / & not oonly to whome but
also thou oughtest to beholde how moche / whan &
how. ¶ And to this purpose spekethe Tulli⁹ in his
fyrste boke of offyces in sayenge that a man ought
to gyue to hym that hath nede wout hope of dayne
glorie or haupnge ony other benefayt. And the ger

uer ought to take hede yf he be worthy to whome
he gyueth. ¶ As enseygneth Macrobe in his booke
of Saturnelles / but comunely men gyue to them
that be not worthy / and to them that haue no nede.
¶ As wytnesseth Terence and Marcyall / but as
they that so done / in so doyng haue no merite ne
grace towarde god. So euery man ought to be ad-
uysed that wyll verely be large and lyberall / and be
holde the maner of gyuyng and the circūstaunces.
And syngulerly yf his gyfte ought to be agreable
vnto god / hym behoueth that his largesse come of
a parfyght herte. ¶ For as Varro sayth in his sen-
tences / the gyfte is more agreable after the affecty-
on of the gyuer than after the gretenes of the gyfte
And herof we haue an ensauple in the gospels of
Saynt Luke. ¶ And also Saynt Jerome recytech
in the prologue of the Byble sayenge / that more
was acceptable towarde god thoffryng of the poo-
re wydowe the whiche offred but a fertyng / than
was the gyfte of the ryche kyng Crellus the whiche
was ryght ryche and kyng of Lyde / the whiche of-
fred grete gyftes and many markes of golde and
syluer. And the reason was this / for the poore wo-
man presented hyr gyfte by more gretter deuocyon
than dyde the sayd kyng. Seen that she gaaf all
that she had / but the kyng aforseyd after his gyfte
abode ryche and myghty. By whiche it appereth
that more doth good affectyon / than doth the gret-
tenes of the oblacyon. ¶ More ouer we rede how

many by lyberalyte haue gotten grete renōmee and grete seygnourye. ¶ And to this purpose sayth the hystoie of Alexander / that Alexander conquered many Royames more by his franchyse and lyberalite than he dyde by his strength. And was so moche the lyberall that the seruauntes of his enemyes came for to dwelle with hym / and lefte theyr lordes and theyr kynges for to serue hym. ¶ Semblably we rede of Salomon how he was ryght lyberall / as it appereth the .iij. boke of kynges the seconde chapytre. ¶ Semblably the kyng Cyrus was moche the lyberall. for he sente agayne in to Iherusalem the vessellys of golde the whiche his fader Nabugo donosor hadde taken awaye / as recytech Esdras in his fyrste boke. ¶ We rede also how Thobye offred moche largely to the angell Raphaell of his good / whome he had supposed to be a man / as it appereth the .xij. chapytre of Thobye. ¶ Also we rede how the kyng Asuerus was ryght lyberall / whan he gaf halfe his Royame to Hester / as it appereth the .v. chapytre of the boke of Hester. By the whiche hystoies it appereth how many somtyme were ryght renōmed for theyr lyberalite. ¶ But Auarice hath made many men to be dyffamed & falle in to many Inconuenientes / as shall be sheweth in the chapytre that foloweth.

¶ How auarice bryngeth a man to an euill hance and causeth hym to lyue in myserye Ca? .xvi.

By auarice a man coueyteth the goodes of a
nother / & oftymes approprieth them to hym
selfe rudely / and he hymselfe of suche goodes as he
hath dar not helpe hymselfe / for alwaye he is afer
de that his good shall fayle hym. And thus the aua
ricious man lyued alwaye in myserie / for suppose
that he hath moche good / neuerthelesse he is ryght
poore lyth by his couetyse he wyll not therwith hel
pe hymselfe. Thus thenne ought the wyle man to
eschewe couetyse. ¶ Laym offred to god the worste
fruytes of the erthe / & therfore his oblacōy was not
agreable to god. And thenne seyng Laym that the
oblacōy of his brother Abell was agreable to god
by cause wherof he was meoued with wrath & en
uye & slewe his brother aforlayd / as it apperyth in
the boke of Genesis. ¶ By auarice Judas betrayed
his lorde & our sauour Ihesu Cryste / and fynally
despayred & henge hymselfe. ¶ More ouer Dalryda
by cause of couetyse & for moneye that was gyuen
to hyr betrayed hyr propre husbonde Sampson / &
neuertheles she shewed tofore to Sampson sygnes
of ryght grete loue / as it apperyth the .xviii. chapy
tre of Judyth. By the whiche hystories it apperyth
how auarice bryngeth a man often to perdycon.
¶ Couetyse thou madest stryf betwene Abraham
and Loth as recoūteth the boke of Genesis / for by
cause of theyr ryches they myght not dwelle togy
der. ¶ By auarice the children of Samuell made
many cuyl Jugementes / as it apperyth the fyrste

boke of kynges. ¶ Who causeth falsely to wytnesse
ayenst Naboth but couetyse/as it appereth the .iij.
boke of kynges. ¶ Who was cause of the fals wyts-
nesse of the knyghtes that kepte the sepulchre/but co-
uetyse. for by cause of certayne moneye þ they had
they wytnessed falsely sayenge that the dysciples of
Jhesu cryste had stoley awaye the body of Jhesu cry-
ste/as wytnesselth saynt Mathewe in his. xxviij. cha-
pytre. ¶ Who caused Achor to deye but couetyse/as
it appereth the .viij. chapytre of Josue. ¶ Wherefore
wolde Dauid haue slayne Naball / but by cause þ
Naball was ouer auarycious/as it appereth in the
fyrste boke of kynges the .v. chapytre. ¶ Wherefore
was Semey condemned to deeth/but for his coue-
tyle that he dyde departe fro Jherusalem ayenst the
comaundement of his fader/as it is wryten in the
thyrde boke of kynges the .ij. chapytre. ¶ And the
euyll ryche man wherefore was he dampned but for
his auaryce/for he refused to poore Lazare the cro-
mes of his brede/as recytech saynt Luke in his. xvi.
chapytre. ¶ Certaynely auaryce hath caused many
men to peryshe & consente to many synnes & Inco-
uenientes/for Henelaus vnworthy was by money
poureyed to be prest of the lawe/as it appereth in
the .ij. boke of Machabees the .v. chapytre. ¶ And
the prestes of the lawe somtyme for theyr couetyse
suffreden & endureden to selle oxen and sheep in the
temple and other marchandise / as recytech saynt
Mathewe in his. xij. chapytre. ¶ We rede also how

Ananye and Saphyre fylle in to many Inconueni-
ences by cause of theyr couetyse / as it appereth the
fifth chapytre of the actes of thappostles. Thence
me semeth that euery man þe wyll lyue holyly ought
to haue suffylauce of the goodes that god hath
sente to hym without to sette his herte on worldly
goodes. ¶ For as Saluste sayth in his Catplynas-
re. Auaryce empecheth trouth and wysedom / and
engendreth pryde and cruelte. Auaryce empecheth
good studye / and bryngeth a man to vanytees / and
goodes whiche be not establyshed. ¶ And to this
purpose sayth Seneca in his Epistle to Lucille the
lxxij. Auaryce maketh a man a foole. For a man
that is couetous alwaye despyeth that / whiche he
hath not / and that whiche he hath / he woteth not
yf it be his. for he is alwaye aferde to lose it / and
that good shall fayle hym. ¶ And therfore Vale-
rius in his .ix. booke sayth / that Auaryce is as a
swolowe that may not be fylled / and maketh mas-
ny men to deye euill. ¶ And in dede he recounteth
how there was a man named Septiminus seeynge
that he was in peryll of the see / but yf he threwe
ouer borde parte of his rychesse in to the see / neuer
thelesse he hadde leuer to deye with his rychesses /
than caste a parte awaye / and lyue and reseyne the
remenaunt. By whiche it sheweth that couetyse ma-
keth a man ryght folysh and not vnderstandyn-
ge wysedom / for a couetous man oftentymes tak-
eth oppynyon that he had leuer deye than lose his

good. ¶ And to this purpose recounteth Helman:
de how somtyme Hanyball assyged a castell in the
whiche were thre hondred men closed / whiche had
no thyng to ete but rattes & myes / and it happed
that one amonge them beyng moche auarycpous
toke a mows / and not withstandyng that he was
nyghe deed for hongre / he solde to an other y mows
for .L.L. pens / by whiche it happed that the layd
auarycpous man deyed with all his moneye / and
that other lyued & was delyuered fro deth. Thenne
ought a man to aduyle and consydere that the goos
des be not made ne ordeyned but for to serue man.
And therfore he ought not to loue / but for so mo
che as he hath necessyte or nede / & thenne he ought
to vse them sobriely in thankynge god whiche is of
all goodes the welle and fontayne.

¶ How the astate of pouerte is moche agreable to
god Capitulo .xviij.

Pouerte is none other thyng but very suff
fysaunce without to desyre any other thyng
than that whiche god sendeth to a creature. And
this pouerte is called pouerte of spyrte / the whi
che god approueth in the gospel sayenge / that ble
syd be they that be poore of spyrte / that is to wete
of wyll. And me semeth after the scrippures / that
the auncyent faders hadde pouerte. And synghulerly
they that were byloued of god / & called to good and

worshyp. ¶ We rede we not how Jacob was a pastour
or a shepheard & kepte the sheep & goynge aboute
the contree / and slepte in the felde & leyde a stone
vnder his hede lyke a pelowe / as it appereth in the
xxxviij. chapytre of Genesis. ¶ Semblably we re-
de that Moyses kepte the sheep of a man named
Jethro / as it appereth the .iij. chapytre of Exody.
& neuertheles was after ordeyned to be gouernour
of the people. ¶ We rede also how Saull was con-
sente to haue one seruaunt & sought the asses of his
fader / & not the horses for to ryde on / and neuerthe-
les he was ordeyned kyng / as it appereth the fyrste
boke of kynges the .xxiiij. chapytre. ¶ And of Da-
uid semblably we rede how he kepte the pastures /
whan he was called for to be kyng / as it is redde the
fyrste boke of kynges the .xvi. chapytre / by whiche
hystories it appereth cleerly how the state of pouer-
te is to god agreable. ¶ And in dede Ihesu Cryste
hath gyuen to vs of pouerte example. for he was
borne of a poore moder and nourysched of a poore
man / þ is to wete of Joseph / layde in a poore bedde
wrapped with poore cloutes & clothes / of poore pa-
rentes offred in to the temple / naked crucified / and
by straungers buryed & layde in the sepulchre / by the
whiche thynges Ihesu Cryst sheweth to vs / that no
man ought despyse pouerte / for Ihesu Cryste sayth
in the gospels / that who that wyll be partyght / he
ought to renounce all worldely goodes / and gyue
them to the poore people and folowe me / as recy-

teſſe Saynt Mathewe in his .xviij. chapytre. ¶ And
to this purpoſe we rede how the annycnt phyloſo-
phes ſayden / that more ryche is the poore man yf
he haue ſuffylauce / than he is he that is couctous
though that he haue grete habondaunce of goodes.
¶ And the ſame wytnelleth Seneca in ſapenge /
that Dyogenes was more ryche the whiche hadde
no worldly goodes / than Alyſaunders whiche was
lorde of all the worlde / for Alyſaunders hadde not
ſo moche good that he myght gyue / as Dyogenes
myght and wolde reſuſe. ¶ Of the whiche Dyoge-
nes Valerius reſcyteth in his fourth booke / how he
reſuſed the gyftes whiche Dyonyſe the Tyraunt
ſente vnto hym. And it happened that Dyogenes
on a tyme dyde waſhe his herbes that he ſholde put
in his pottle and ete. And that ſeeynge Arſtippus /
the whiche tofore hadde ben his felowe and ſayd
vnto hym in this maner. ¶ O Dyogenes yf that
thou woldeſt flattere Denyle / thou ſholdeſt not be in
to this pouerte. And thenne Dyogenes answered to
hym / yf thou woldeſt endure the pouerte that I en-
dure / and ete and pyke thyn wordes as I do / thou
ſholdeſt not be a flaterer as thou art. ¶ Of the ſa-
me Dyogenes recoūteſſe ſaynt Jerome in his booke
ayenſt Ionynnen / how for all robes / he had but a ly-
tell mantel lyned for teſchewe colde. And in ſtede of
a celyer / he had but a lytell ſachet. And in ſtede of
an hois / he had a ſtaff or a bourdon. And was lod-
ged in a tonne at the yate of the Lyte / the whiche

tonne after the wynde it tourned for to eschewe col
de. And on a tyme he leyng a childe that dranke
water in his honde / and he threwe awaye a lytell
cuppe that he hadde in sayenge that hym ought to
suffyle for to drynke out of the vessel that nature
hadde gyuen to hym / that is to wete his honde. By
the whiche it appereth that spyrituell pouerte / and
very suffylance were somtyme in the wyle men /
as was Dyogenes and many other. ¶ And to this
purpose we rede how Epycurius the phylosophre
sayd that there is no thyng so moche worthe as is
Joyouse pouerte. ¶ And Diacius in his epyistles
layth. In pouerte ought not to be dyspleaunce /
lythen a man haue suffylance for his lyf. for no
ne other thyng may all the goodes of the worlde
gyue to a man. ¶ And therefore layth Lathon vnto
his sone / seyn that nature hath made the naked /
thou oughtest gladly and with a good wyll to en
dure pouerte and to flee outrage. for nature shall
not fayle the in thyn necessyte. And thou shalt be
ryche / yf thou haue suffylance / as wytnesseth
Geffrey in his poetrye and many other. ¶ More
ouer the wyle man ought to consydere and to aduise
that noo thyng is worthe to a man outrage ne
ouermuche habondaunce. ¶ As not Anthyochus
deed and becomen to nought / of whome recounseth
Valerius in his .ix. boke / how well he beyng kynge
of Surrye he made his horses to be arayed and as
doubled with golde / and them to be shoed with nayls

les of golde. And in his hechpne all the vessellys we
re of golde and syluer / but all he losse sorrowfully.
for he desyred to take awaye fro his people more/
than for to do Justyce. ¶ What is become of the
pompe of the wyfe of Neron whiche made hyr hors
les semblably to be shoed with golde / and made cha
ryottes to be ledde tofore hyr full of golde and syl
uer. Certaynly all is comen to nought / & the ryche
men so moche more myserably ben comen to theyr
deth as they loued more curpously theyr ryches.
¶ And therfore recoūteth Dydim⁹ how the people
of his contre lyued poorly and without curposityte/
for vanyte maketh men to peryshe and to forgete
god whiche is cause of all goodes. And lyke as the
Olyfaunt is deceyued whan he trusteth to the tree to
whiche he leneth. Ryght so the ryche people be de
ceyued whan they truste in theyr ryches / for whan
the dawe cometh of theyr moost grete necessyte. Noo
thyng auaylleth them theyr ryches for to haue
heuen / and to that auaylleth pouerte and suffysaun
ce. ¶ Alas it were good to consydere how fortune
hath no certayne abydynge. ¶ For as sayth Iulius
cellus in his .iiij. boke. fortune hath enhaūced ma
ny man to ryches / for to ouerthrowe them vylay
nously. ¶ And to this purpose Hyldebert in spekyn
ge of his banyschement sayd. I was that other dawe
ryche & blesyd of frendes / but fortune whiche had
gyuen all to me / hath taken al fro me / and she that
lawhed on me / now constrayneth me for to wepe.

¶ And Dwyde in his boke de tristibus sayth. I was
a lytell whyle ryche and honoured / and now I am
without cause bannyshed by dyshonour. Thus I
see that fortune hath no sure Amptee ne frendshyp.
¶ And therfore sayth Boete in his seconde boke of
Consolacyon that more auaylleth fortune aduerse
whiche chastyled a man than doth worldely fortu-
ne the whiche blyndeth a man and maynteneth hy
in his synne for who that is poore he may not falle
but the ryche man is in peryll for to falle in to gre-
te sorowe / and yf thou wylt wyte what is she. Boe-
te sayth that the gretttest angrynesse that is / is af-
ter grete happynes to falle in to myserye and wret-
chednesse / as dyde Alcibryades the whiche was fyr-
ste ryght ryche / & after ryght unhappy as Valerius
sayth in his .vi. boke. ¶ Semblably he recounteth
how Denys Syraculan was ryght ryche & a ryght
grete lord / but fynably he became so poore that for
to gete his lyuynge he taught the lesson & helde sco-
le to smale childery of Corynthe. ¶ Thus thenne
he is ryght euill aduysed that in fortune trusteth.
But a man ought to affye hymselfe in well doyn-
ge / for that is the rychesse that helpeth a man in his
necessyte. But presently mankynde is soo blynded
that he retcheth of no thyng but of worldely goo-
des / the whiche ought to take example of the aun-
cyent wyle men / of whome we rede that they sette
no thyng of worldly goodes or lytel. ¶ And to this
purpose recounteth Valerius in his .viij. boke how

Anaxagoras left his possessions for to go studie
in straunge countries / and whan he returned he sawe
that his possessions were defected. Thence he sayd
I myght not haue ben saued yf my possessions had
not perished. As who wolde saye that riches ben
ayent saluacyon. ¶ Semblably he recounteth of a
philosophre named Socrates / the whiche threwe
all his riches in the see / in sayenge that he had
leuer that his riches were losse than he sholde lo
se hymselfe. ¶ Semblably he recounteth of a wyle
man named Scyllon the whiche lost all his goodes
by fyre / & thence one demaunded hym yf he were
not angry & wroth for the losse of his goodes. The
whiche answered that he had no thyng lost / & that
he had vpon hym all his goodes / that is to wete scy
ence & vertues / as yf he sayd that the goodes of for
tune were not his. By whiche it appereth that he is
wyle that despyeth the goodes of fortune / as wyf
neseth Epedocles. ¶ And Prosper in his boke na
med Epygramaton sayth that the courage of a co
uctous man shall neuer haue rest / for the worldly
goodes may not satisfye theyr hert / but engendreth
and maketh more the couetyse & the desyre of the
creature. ¶ And to this purpose recounteth Ouyde /
how Polydorus by his couetyse slew the sone of
Priamus for to haue the riches that were deli
uered hym for to gouerne therwith the childe afore
sayd / but Hecuba moder of the sayd sone with hyr
complotes apperceyued the sayd treason / and they

came to Polydorus in faynyuge that they wolde gy
ue hym good / but Hecuba & hyr felowes slew hym
& strangled hym / for it was reason & couetyse that
had made hym to flee an other / sholde be cause and
moven of his deeth / wherby it appereth how pouerte
is good / and couetyse myll and holdeth a man in
thought & in peryll of herte & of conscience.

¶ Thus endeth the fyrste boke.

¶ Here foloweth the seconde boke the whiche spes
keth of the astate of the people of the chirche and
of the clerkes.

¶ Fyrste how the chirche ought to be honoured and
loued / and had in worshyp & reuerence La? Du?

The chirche is as the moder of all cry
sten people / & in the same is gyuen
fraunchyse & lyberte / by cause it shol
de be the more in reuerence. for hyr
spoule & hede is Jhu cryste sauyour
of all the worlde. ¶ And to this pur
pose we rede in the fyrst boke of thystorie Trypar
tyte / how Constantyn whan he was made crysten
loued so moche god & the chirche / that he dyde doo
here in all the places where he wente a tabernacle
made in the fourme of a chirche / & had with hym
preestes & clerkes whiche serued god ryght deuoutly

he bare also on his ryght syde the sygne of the crosse / for that was the baner by the whiche god sente hym victorie / and in dede he sholde haue a batayle & in his slepe the angell shewed to hym how he sholde haue victorie by the sygne of the crosse. ¶ Semblably we rede in the boke aforesayd how the emperor Theodosius was fynably obeyssaunt to the churche. Not withstandynge he had be tofore moche rygorous to the churche / and thystorie sayth how the sayd Theodosius dyde do slee .viij. M. men in the cite of Thessalonie / bycause they had stoned to deeth his offycers. After whiche feate the sayd Theodosius returned to Melane / weynge to haue entred as he had ben accustomed in to the churche. ¶ Thenne saynt Ambrose came ayenst hym whiche was archebysshop of the same place / & sayd to hym. O Emperor go thy waye / for in to this churche thou shalt not entre / seey that thou arte full of blood / and art not worthy for to beholde god neyther to see hym. ¶ Thenne Theodosius obeyed hym and wepyng departed / but by cause the feste of Crystmas approuched he sente one of his seruautes named Rufus vnto saynt Ambrose for to gete grace. But no chynge auaylled his requeste. And this seeyng Theodosius came in his propre persone to saynt Ambrose wepyng & requyryng pardon on his knees / and thenne saynt Ambrose toke hym vnto grace / and after he dyde moche good and had many victories / by whiche it appereth how the churche ought

to be honoured. ¶ And to this purpose recoūteþ Va
lerius in his .iij. booke the .xi. chapytre how Julius
Cesar defended to his people / that none sholde be
so hardy to do any euill or harme to the temples.
And for this cause he was so victorions by two ye
re that neuer man had victory agens him. But af
ter he was many tymes dyscomfyt after he had des
fouled the temple named Delphyque. As recoūteþ
Polystrate in his .vi. booke the .vii. chapytre. ¶ And
he sayth more ouer that chynualte ought to kepe the
chirche / to Inpugne the heretikes / to honoure the
preestes / to defende the poore / & to apcalle stryf and
debates. ¶ Semblably Egelyppus recoūteþ how
Pompeus dyde neuer harme to temples ne to chir
ches / & therfore Alexander was to hym moche gra
cyous / & pardonned to hym his mespryson / by whi
che it is euidently shewed vnto vs how the chirche
ought to be kepte & honoured. ¶ And to this purpo
se sayth Degece in his .iij. booke of chynualte the .iij.
chapytre / how the knyghtes ought to sweare loyalte.
fyrste to god / secondely to theyr pryncce. ¶ More o
uer thou oughtest to knowe that the chirche ought
to be fraunchysed. for it is fygured by the Arke of
Noe in whiche were saued all they that were therin
as it appereth the .vii. chapytre of Genesis. ¶ Sem
blably all ought to be free in the chirche. ¶ And in
dede we rede in the hystories of the Romayns that
one named Macelyzet deyed a foule deeth by cause
he had defouled the chirche. ¶ We rede also of one

named Aquyla how he destroyed all Ptalpe. ¶ And
thenne the named Leo sayd to hy that he shol
de leue his myghte. The whiche answered that hym
semed that he sawe a fayre olde man whiche helde
in his honde a knyfe wherof he was sore aferde and
durst not dysloberye. And this sygnifyeth to vs how
every creature ought to drede the chyrche & to obeie
it in all ryght and reason.

¶ How the people of the chyrche and syngulerly the
prelates ought to lyue chastly & vertuously La. .ij.

Saynt Jerome in one of his epystles sayth/
that the prelate ought to haue no concubyne
for his espouse is the chyrche. And therefore in the
lawe of Canon/it is defended that prelates sholde
holde no wyemen in theyr houses but yf they be vns
der age & out of all suspencion. ¶ And to this purpo
se we rede of saynt Austen how he wolde not dwelle
with his owne syster for telchewe suspencion of euyll
spekyng. ¶ More ouer saynt Gregory in his Dya
logue the .viij. chapytre recyteth how a prelate nas
med Audryen was moche tempted with a woman
of relygion by cause she dwelled with hym/by whi
che it appereth that men of the chyrche ought to flee
the conuersacion of wyemen/not oonly for telchewe
the synne/but also for telchewe all euyll suspencion/
¶ And therefore sayth saynt Jerome in his .xliij.
epystle / that thestate of prelacyon is moche worthy

And for so moche a prelate ought the more to kepe hym that he do no thyng by the whiche his astate be flaudred. And the prelate is not ordeyned for to haue delytes / but also for tensesyne and to gouerne the people / and the more hyer that he is enhaunced the more humble he ought to be. ¶ For as saynt Austen sayth in his fyfth booke of the Lyte of god the .xix. chappytre. He is not very prelate that secheth not but his prouffyte / and noo thyng for his subgettes. ¶ Semblably sayth Saynt Gregoie in his .xxi. booke of his Moralles. That the prelates ben ordeyned not oonly for to receyue / but pryncypally for to serue god / and for to enclayne the subgettes semblably to do. ¶ And therfore sayth Hughhe. That none ought to be ordeyned a prelate / but yf he be of a good lyfe and honeste conuersacyon. ¶ And to this purpole sayth the scrypture in Exodus the .xxviii. chappytre. That the prelates ought to be made of people shewynge example of good lyfe. for the sheep ought not to be putte to the keepynge of wylues. That is to wete to them that demaunde not but the prouffyte of the prelacyon / and not the labour that apperteyneth therto. But the tyme is comen the whiche Plave prophced in his thyrde chappytre. Sayenge that the pryncce and the prynces and the prelates ben of the condycyon of childeren the whiche wpll lyue without thought. ¶ And Zacharye in his .xi. chappytre sayth. That the prelates that thynketh not of the gouernaunce

of the people is ryght as an Ydolle the whiche ser-
ued of noo thyng. And it is a grete abusyon whan
the prelate is not dyligente for to addresse and tes-
che the people / as it appereth in the booke of the
twelue abusyons. ¶ And Hughe sayth in his booke
of Sacramentes / that the prelates beyn the croche
in sygnifyaunce of an herdeman or postour . And
the ryng that he hath on his honde sygnifyeth
that the churche is theyr espouse / and the tunyque
sygnifyeth clenness / the gyrdle chastyte / the stole pa-
cyence / and the chelyble charyte / and therfore the
prelates oughten to be good wyle & vertuous / and
it is necessarye for theyr astate / as sayth saynt Gre-
gorie in his Pastorall the fyrst boke & fyrst chapytre
¶ But saynt Bernarde in spekynge of prelates in
his .iiij. booke to Eugenc the pope sayth. I meruay-
le me and am abashed for what cause many bish-
shoppes and prelates comytte the gouernement of
theyr people to suffragans and to other / but the ry-
ches and receytes they comytte not to other soo
that they knowe not thacompte therof. And neuer-
theles they be more ordeyned for the spyrytuell go-
uernance / than they be for the temporell goodes /
as Hughe sayth in the seconde boke of the sacramen-
tes. for the crowne that men of the churche bere syg-
nifyeth that they ought to haue the herte and affec-
cyon to the spyrytualte / and not to the temporalte.
And therfore of olde tyme & vertuous men refused
the bishopryches / by cause they knewe well that it

is grete labour to a prelacie for to do his deuoyr and
duete. ¶ And to this purpose we rede of saynt Am
brose how he refused the archebysshopriche of Mes
lane. Notwithstandynge he was elect by comune as
sent / & to thende that he sholde not be constrayned
to receyue the sayd benefyce / he dyde do come in to
his house wynnyn dyssolute / wenyng by þe moyen
he to be put fro the sayd prelacyon. Neuertheles the
trouth was knowen / & he muste nedes obeye. ¶ Of
saynt Gregorwe we rede also / that whan he was
chosey to be pope / he fledde / but by the moyen of
the holy ghoost he was founden and receyued to be
pope. ¶ Semblably we rede in a booke named pa
radys how a noble man named Marcius cutte of
his tyste to the ende that he wolde not be prelacie to
whiche he was chosey. ¶ We rede also of an holy
man named Annonius how he was chosey byshop
and therfore he cutte of his ryght ere secretly / and
thenne he sayd to them that had chosey hym / ye see
well that I may not be byshop / for I am not able.
The whiche answered that he suffyled to them / &
they hadde leuer to haue a good man than a fayre
man. ¶ More ouer in the hystorie Trypertite the
thyrde booke we rede of a relygyous monke whiche
was chosey and called for to be byshop / the whis
che demaunded delaye and tyme for to aduyle hym
and prayed to god and requyred hym that he wolde
alledge and delyuer hym fro this charge. And the
hystorie sayth that in prayenge he deyed & rendered

to god his spyrte. By the whiche hystories it appereth how prelacyon is moche paynfull to them that wyll do theyr deuoyr. And therfore no man ought to be a prelate / but yf he be wyle / vertuous / and of ryght good maners & lyfe.

¶ How the prelates ought tenceyne & gouerne theyr subgetts / & to gyue almesles to the poore La? .iij.

The prelate is as the hede whiche ought to adresse the othei membres. ¶ And to this purpose we rede of Moyses how he loued ryght deuly his people / and dyde grete payne to chastyse & rule them. And how be it that god promysed vnto hym that he sholde gyue vnto hym more gretter people to gouerne. Neuertheles he sayd that it suffysed hym that whiche he had / and more wolde he not / as it appereth the .xxiij. chappytre of Exody. ¶ We rede also that for the loue that he had vnto his people / he desyred that euery man sholde be holy and a prophete / as it appereth the .xi. chappytre of the boke of Numeri. ¶ We rede also how he recomforted the people whan he was dyscouraged in sayenge / Abasse ne fere you not for god shall defende you / as it is wryten in Exody the .xiiij. chappytre. ¶ Semblably helyachym somtyme preest of the lawe recomforted the people ayenst Holofernes / as it is wryten in Judyth the .iiij. chappytre. ¶ Saynt poule also in his epystle to Thephelpens the .vi. chappytre

ayth / my frendes. reconforte you in god and in his
puyssaunce / by the whiche thynges it appereth how
the prelates ought tencscyne and reconforte the peo-
ple. ¶ And to this purpose sayth saynt Austen in
his .ix. booke of the Cyte of god / that the prelate
ought to remembre alwaye his people at his herte.
for his offyce is for to enduce hem to do wel. ¶ And
saynt Ambrose sayth in his pastorales that the pre-
late ought telchewe all heresydes and all euyl doo-
ctrynes. for the pryncypall of theyr vocacyon is for
to defende the fayth in the whiche all the churche is
founded. ¶ More ouer the prelate ought to locoure
the poore after his puyssaunce / for the goodes of
the churche be the goodes of the poore people. ¶ And
to this purpose Saynt Gregorpe wrytynge to Nes-
pocyan sayth / that the people of the churche they
ought not to take of theyr benefyces nomore but to
lyue oonly honestly without pompe ne curyolytees.
¶ the surplus they ought to dystribute there / where
as they see nede & necessity / & yf they do otherwyle
they doo sacrilege / that is to saye / they be theues of
the goodes of the churche. ¶ And that more is he
sayth / that he that hath of his patrymonye ynough
for to lyue with / he ought to take no thyng of the
goodes of the churche / and yf he take otherwyle it
is sacrilege. ¶ And for so moche Saynt Austen in
one of his sermons to the hermytes in spekynge of
hymselfe sayth. I that am bysshop ought well to
take hede that the goodes of the churche be not gys-

nen to them that ben ryche. for it is the patrymonye of the poore people. And I thanke god of that he hath gyuen me grace tyll now / not to gyue any thyng to the ryche / but oonly to the poore. And in dede I haue parentes and kynnesmen whiche often demaunde of me / the some by flaterye / and the othet by menaces the goodes of my chirche / but I shall haue conscyence in gyuyng to them / sythen they haue wherof to lyue. By whiche it appereth that the prelates ought to gyue to the poore. ¶ And herof we haue crample of helyze^s the prophete / the whiche dyde do dystribute the loues of breed to the childern of the prophetes / as it is wryten in the .iiij. booke of kynges the .iiij. chapytre. ¶ And of saynt Austen hymselfe we rede how at his deeth he made no testament / by cause by his lyfe he had gyuen all to the poore people.

¶ How the peole of the chirche oughten to preche & to save the trouthe of the fayth Capitulo .iiij.

By predycacyon the chirche is susteyned and the fayth enhaunced and the people conuerted. ¶ And herof we haue many examplis / how of Aaron the whiche preched somtyme to the people the worde of god. And therfore the people blyued in god and put them to serue god / as it is wryten in Exody the .iiij. chapytre. ¶ Semblably we rede in the boke of thactes of thapostles the .iiij. chapytre

how the chirche was multeplyed and made grete
by the predycacyon of the appostles. ¶ And in dede
saynt Poule & saynt Bernabe by theyr predycacyon
conuerted many / as it apperyth in the sayd booke
the .xiiij. chappytre. And therfore the people of the
chirche / and synghulerly the relygyoules ought for to
preche the trouthe. ¶ And to this purpose we rede
in the seconde booke in the hystorie of Trypartyte
the .viij. chappytre / how a good man by his predy-
cacyon conuerted many mylcreauntes to whome he
sayd / my frendes be ye not curyous of worldely scy-
ences and humayne / the whiche conteynen but fals-
laces and vanytees / but haue ye herte to the fayth
and to the holy gospel whiche conteyneth no thyn-
ge but trouthe. But thou shalt saye / that thou art
noo clerke for to preche. To that I answer to the
& saye that yf thou art good in thyn affeccyon / the
holy ghost shal admynystre to the good wordes and
prouffyttable. ¶ And to this purpose we rede in the
boke aforesayd how sometyne a ryght grete phyloso-
phre whiche was a mylcreaunt dysputed ayenst our
fayth. And that seeynge an olde good man whiche
knewe no lettre came to hym for to conuerte hym.
And the holy ghost admynystred to hym suche wor-
des that he conuerted to the fayth the sayd phylo-
sophre. ¶ And therfore sayth the scrypture that the
worde of the prechour of veryte and trouthe / is the
worde of the holy ghoost. Trouthe it is that the pre-
dycacyon is moche prouffyttable whan the prechour is

of good lyf as sayth saynt Gregoꝛe in his Moral
les in his .xxx. boke. And yf the predycacyon prouf
fytech no chyng / it is for the defaute of the pꝛe
chour whiche is of euill lyfe / or of the heret whiche
hath none affeccyon. ¶ Neuertheles as sayth Ihesu
Criste in the gospels the worde of god ought to be
preched / for it may not be all loste lyke as the seed
whiche is throwen in y wape / the whiche yf it bryn
ge forth no fruyte / atte leste the byrdes of heuen etc
it. ¶ Who caused the cyte of Nynue to be conuer
ted but the predycacyon of Jonas the prophete / as
it apperyth in the .iij. chapytre of Jonas. ¶ Who
conuerted Ynde but the predycacyon of saynt Tho
mas. ¶ Who conuerted Samarye but the predycacy
on of saynt Phylippe. But some there be lyke vns
to the Jewes whiche stopped theyr ees whan saynt
Stephen preched / and other mocked saynt Poule
whan he preched / as it apperyth in the booke of the
Actes of the apostles. They be of the condycyon of
the serpente the whiche is named Aspys / the whiche
stopped his eeres to the ende that he may here noo
chyng. And who that drynketh of his denyng he
slepeth and so slepyng deyd. ¶ Many in lyke wy
se whiche wyll not here trouth deye in theyr synne
withoute hauyng ony repentaunce. ¶ More ouer me
semech that many ben angry whan in prechyng
theyr synnes ben repleued. And thenne they wene
that men speke of them synfully / the whiche other
whyle ben deceyued. for the holy ghost aduynys

treth often to the prechours many thynges the whiche they haue not thought tofore. ¶ And to this purpose recytech saynt Austen in his .vi. booke of confessions / how on a tyme he preched. And to this sermon came by aduenture one named Allyppius / the whiche was a player of dyle and moche endyned to vayne occupacions. Thenne Saynt Austen beganne to preche ayenst suche vanytees / and that seeynge Allyppius he suppoled that Saynt Austen hadde spoken of hym oonly. And after the sermon he demaunded of saynt Austen wherfore he hadde so spoken ayenst hym / the whiche answered / that the holy ghoost hadde done it / for he knewe not ne wyste not that he was suche one. And thenne the sayd Allyppius repented hym and lefte all his vanytees. ¶ Semblably also Saynt Austen by suche a maner conuerted a Manychean by the wordes þe he sayd at the table / by whiche it appereth how it is moche prouffitable to here the trouthe and preschyng of the worde of god.

¶ How men of the chirche ought to estudy and to lerne syngulerly the holy scrypture Capitulo .v.

EOr to estudy is a chyng moche proffitable and couenable to men of the chirche. ¶ And Arystipus answered to one whiche demaunded hym what it auaylled to study. That a man by his estudy lyued the more surely / and coude the better

eschewe many Inconueniences. ¶ And therefore
Boecius in his booke of the dyscypline of scolers
sayth / that no man may become a mayster but yf
he haue science and vertues / and for that cause the
auncient men alwaye studyed / as recounteth Vale
rius in his .viij. booke the .vij. chappre. ¶ And in
dede thou mayst see how a man beyng a clerke is
moche eased in estudyenge beyng allone. for he wo
te well wher in he may occupye hymselfe. But the
Ignoraunte that can not vnderstande what he res
deth / wote not what to do / but yf he be in compa
nye to here vanytees and lewde langages as men
Ignoraunt / the whiche repete themselfe halfe losse
yf they fynde not suche as they may speke to and
holde them felawshyp at all tymes. But a clerke
that can studye is ryght Joyous and atte his case
whan he is solytarye & out of suche companye that
ben ydle and Ignoraunt / and therefore a man ought
to lerne some thyng and syngulerly in his yongthe
for the rodde boweth whyle it is grene. And cer
tayne a man hath gladly pleasyr in suche thynges
as he hath ben accustomed in his yongthe. ¶ Trous
the it is that thou oughtest pryncypally and fyrst to
estudye in holy scrypture and in that whiche that
is necessarye to thy saluacyon. ¶ For as sayneth Au
sten sayth in the seconde booke de doctrina xpiana.
All the good and the wcle that is in other sciences /
shall one fynde fyrst & pryncypally in dnyngte or
theologye / whiche is the moder of al wytte & of all

27 for and
knowleche. And therfore thou oughtest to despyse
all scyences whiche ben contrarie to holy scrypture
¶ For as Auerroys sayth vpon the thyrde boke of
Methaphysyke. They that ben accustomed to here
& to lerne fables ben moche endyned to lerne false-
nes for trouth / & they wene that there is no thyng
but that in whiche they be nourysshed. And I am
moche abasshed of many folke of the churche / the
whiche ben ydle & lerne no thyng. for whiche caus-
le they be founden in many Inconuenyences / for a
man naturally wolde be occuppyed / & whan he kno-
weth not what to do by cause of Ignoraunce / thenne
he employeth hym in playes dyslordynat & in many
synnes / & all this cometh of tyme by cause of Igno-
raunce. ¶ Now ouer a man ought to be wel aduysed
that the vnderstandynge whiche is gyuen to hym to
employe it well / by whiche he knoweth the dyfferen-
ce betwene hym & beestes / be not euyl bestowed ne
employed. Thenne it is grete shame whan a man
that may amende hym / nouryssheth hym in Igno-
raunce / and maynteneth hym as a brute beest. Thou
mayst saye to me that all may not be clerkes. And
to that I answere the / that they whiche enspere the
actyf lyfe / may by that maner excuse them. But as
to men of the churche / me semeth that they may not
wel excuse them / for they haue tyme & season ynou-
ghe for to estudye & to gete connyng and scyence.
And yf they employed y tyme for to studye / the whi-
che they employe in vanytees / they sholde be clerkes

md f
or

and sholde haue more Joye & pleasyr in theyr estu-
dye than they haue in vanytees y^e whiche they mayn-
tenen. And of this mater thou mayst see the fyrste
boke in whiche thou shalt fynde many thynges whi-
che bey to this purpose.

¶ Thus endeth the seconde boke.

¶ Here foloweth the thyrde boke the whiche speketh
of thestate of lordes temporell/ & of all chyualyre.

¶ The fyrste chapytre treateth how prynces ough-
ten to be pyteous & mercyfull Capitulo Pri^o

Prynce without pyte putteth his
seynourie in peryll/ and dooth not
as a naturell lorde/ but as a cruell
tyraunt. And he ought to remembre
the condycyon of chauncyent pryn-
ces ¶ For we rede how pyte maketh
kynges and prynces to lyue in surete. ¶ And to this
purpose recyteth Valerius in his. v. boke how Mar-
cellinus toke the cyte of Syracuse/ but whan he saw
we how the prysoners wepte he began also to wepe.
¶ Semblably we rede in y^e same boke/ how Cesar
seeyng that Cathon his aduersarye had slayne hys
selfe/ he was therfore moche troubled. And in dede
he gaf to his children all the goodes of theyr fader
Cathon/ and loued them & defended them ryght dy-

lygently. ¶ More ouer Valerius recounteth in the
boke aforseyd the .v. chappre how Pompeius dys
de to the kyng of Armenye the whiche was his ene
mye and delmyssed of his astate. But whan he sa
we that the sayd kyng was moche sorowful thenne
he had grete pyte of hym in soo moche that he res
myled hym in to his fyrst astate and crowned hym
in restorpyng to hym all his Royame / by the whis
che hystories it appereth how the prynces oughten
to be pyteous. ¶ For as Plydonus sayth in his thyr
de boke de sumo bono. The Juge that is vengeable
is not worthy to Juge ne to haue seynnoye. ¶ And
to this purpolec recounteth Seneca in his fyrste bo
ke of pre how somtyme a Juge by his cruelte cau
sed thre knyghtes to deye the whiche were Innocen
tes. And the hystorie sayth how to one of these thre
knyghtes he sayd thou shalt deye by cause thou haf
te not brought thy felawe with the / for I doubte
that thou haste slayne hym. Thenne he commauns
ded to one of his knyghtes / that he sholde without
taryenge put that knyght to deeth / but anone after
came the felowe of the same knyght þ was damp
ned. And thenne retourned the knyght the whiche
was commaunded to flee the sayd knyght and sayd
to the prynce that he sholde reuolke his sentence /
who as a tyraunt answerde that all thre sholde be
deed. for he sayd that the fyrste sholde deye by cau
se þ he was dampned ones to the deeth and that he
ought not to chaunge his sentence. And to the secon

de knyght he sayd / that he sholde also deye by caus
le he was cause of the dampnacyn of his felowe.
And to the thyrde he sayd / that he sholde deye by
cause he had not prestly put the fyrst knyght to dech
lyke as he had commaunded. And me semeth by
this hystorie it appereth that crueltee is to a pryns
ce gretely peryllous. ¶ And therfore sayth Seneca
that it is grette force and noble chyualtye to come
forgyue / and therfore there is noo thyng more ne
cessarye than for to be pyteous and enclyned to mer
cy. ¶ And to this purpose in his boke of Clemence
the fyfthe chapytre he recytech of a vengeable man
The whiche all his lyfe had taken vengeaunce of
all his enemyes. But on a tyme it happened that
he myght not aduenge hym of his enemye / for he
was more myghtyer. Thenne he demaunded of his
wyf how he myght aduenge hym. She answered
sayenge. fayre frende ye haue cuer vnto now alle
waye taken vengeaunce of all men / and now ye see
that ye muste chaunge your manere. Thenne I cou
seyll you that ye assaye yf pyte and mercy shall do
to you as moche good as vengeaunce hath done.
for me semeth that ye may not aduenge you on
euery man. But ye may well do to euery man par
don and pyte / and soo I counseyll you to take the
waye of pyte and to leue vengeaunce. By the whi
che counseyll this man became pyteous and apper
cyued clerely / that it auaylleth no thyng to a man
that wyl aduenge hy on all thyng. ¶ And therfore

sayth Seneca in the boke aforseyd the .x. chapytre
 that the kynges and the prynces owen to be pyteous
 for the kyng of the bees that make honny haue no
 prycke of theyr nature in sygnifyaunce that suche
 sholde be theyr kynges. And in the fourth chapytre
 he sayth that the pryncce that wyll enspewe god /
 ought for to be moche pyteous to thende that god
 be to hym mercyfull. ¶ More ouer Solinus reher-
 seth how Cesar conquered moo countrees by pyte /
 than by strengthe and force. ¶ And Valerius in the
 boke aforseyd sayth that Alexander sceynge one of
 his knyghtes to haue colde descended fro his syege
 & sette hym therin. ¶ And of Tytus we rede that
 he wolde not aduenge hym of them that myslayd of
 hym and spake euill / as it appereth in the hystorie
 of Troye. ¶ We rede also how saynt Ambrose cō-
 maunded Theodosius / that he sholde neuer gyue
 sentence ayenst a man that was his enemye / to the
 ende that he sholde not haue cause to Juge ouer fa-
 uourably for hymselfe.

¶ How the prynces oughten to be of good maners
 Capitulo .ij.

Solinus sayth in his .xi. boke the .iiij. chapy-
 tre the prynces oughten to be meure / sage / &
 of ryght good lyfe. And certaynely the auntyent fa-
 ders behelde more bouite than the noblesse of the ry-
 chesse. ¶ And to this purpose recoūtech Valerius in

his fourth booke the thyrde chapytre / how Actilius
was a labourer of the londe . And neuerthelcs for
his bounte he was called for to be Emperour of
Rome. ¶ And saynt Austen in his fyfte booke of the
Lyte of god in the .xviij. chapytre recyterh how one
Quincius whiche was a symple labourer was sem
blably called for to be of the counseyll of Rome. And
whan he sawe that he hadde serued ynough / and
that by his counseyll Rome had had many vycto
ries thenne he retourned agayne to his fyrste astate
Thenne me semeth that the prynces oughten mor
re to take hede to bounte than to worldly goodes.
¶ And to this purpose we rede how the Romayns
sette no thyng but of them that were vertuous / &
verely the Romayns refuseden gyftes / and all thyn
ges that myght peruerter Justyce. ¶ And acordynge
herto recounteth Pompeius in his .xviij. booke how
kyng Pyrrus sente to Rome one his seruaunt na
med Thyncas for to conferme the peas betwene hy
and the Romayns / and bare grete gyftes and ry
chesses with hym / but he founde not a man in all
Rome that wolde receyue his gyftes . Thenne me
semeth that prynces and lordes oughten more to be
dyligent to haue vertues than rychesses . ¶ And to
this purpose Saynt Austen in his .v. booke of the
Lyte of god the .xiiij. chapytre alledgeth Catherin
the whiche sayd that the compne wele of Rome
had conquered moo goodes by the bouite of the coun
seyllours than by strengthe . ¶ And to this same

purpose he recytleth of Scypyon / the whiche sayd
that the Royame shall neuer be in welthe / in whiche
be no good maners / and in whome the prynces
be not vertuous . ¶ Wherfore saynt Austen sayth
yf the Romayns be deceyued it is not for the defau
te of walles / but for the defaute of maners / & mo
re harme hath done to them the ardeur of theyr co
uetyle / than the fyre hath done whiche hath ben put
in theyr contrees by theyr aduersaries . ¶ And ther
fore sayth Saluste that Rome shall but lytel endu
re / for couetyle wasteth all / & lecherie brenneth all.
¶ More ouer Diace sayth in one of his dyters that
a prynce euyl manered causeth the contree for to pe
ryllhe . ¶ For as Claudyan sayth the people gladly
folowe theyr prynce & doth as he doth / and therfore
yf he be euyl it is grete peryll for all his subgettes
¶ And therefore Seneca in his hondred Epylle in
spekyng to Alexander sayd . O Alexander þ hast
ouercomen thyn aduersaries and conquered many
lordshyppes and Royames . Thou hast enterprysed
the gouernaunce of all Royames / and neuertheles
thou art he that hast not conne gouerne thy loule ne
thy body whiche is moche lytell . ¶ Thus thenne
ought a pryncer tofore all thyng gete to hym good
maners for to gyue good example to all them that
be in his gouernaunce / and for to aduyle the better
this purpose it is good to reherce the condycions &
the Inconuenyences of euyl prynces . ¶ We rede we
not how Ezechyas comaunded that Jeremye the

prophete sholde be slayne/as it is wryten in Jeremie the .xxviii. chapytre. ¶ And pylat falsely dāpned Ihesu Cryste / as it appereth the .xix. chapytre of Saynt Iohan / who fynably deyed myserably. ¶ More ouer Manasses made the people to erre / & was cause of many euylles and vyces. And therfore he was punysshed. ¶ And Roboas was vnto his people ouer rygorous and sharpe. And therfore he losse ten trybus and his seynorpe/as it appereth the thyrde boke of kynges. ¶ Saull also was an euill prynce / and therfore god wolde that the fortune of bataylles sholde be contrarie to hym / as it is wryten the fyrste boke of kynges. Thenne euery prynce ought to gete good maners yf he wyl holde his seynorpe to the prouffyte of his soule.

¶ How prynces oughten not to be couetous ne auaricious Capitulo .iiij.

The prynce ought for to be the heed the whiche ought to adresse all the membres / and not for to coueyte the goodes of his subgettes / and there is noo thyng in the worlde to a prynce soo couenable as is lyberalyte. By the whiche he may gete hym frendes and conquere. Lyke as the wyle may sayth in his Prouerbes in the .xix. chapytre. ¶ And to this purpose recounteth Polystrate in his thyrde booke the .xxiiij. chapytre how that Tytus was ryght lyberall. And therfore he was moche

byloured. And certaynely he was moche sorowfull
that daye that he had noo thynge gyuen. And sayd
that a prynce ought to refuse no demaunde / whan
he may resonably do it. ¶ For as Boecius sayth in
his fyrste booke of Consolacyon the .v. chapytre/
largesse maketh the prynces noble. ¶ And therfore
sayth Seneca in his booke of outrageous couetyse
/ and repreueth the kyng Anthygonus by cause
that he was couetous. And verely whan as one de/
maunded of hym any gyfte / he wolde not graunte
it / and excused hym in sayenge that it was outra/
geously demaunded. And whan one demaunded of
hym a lytel gyfte / he refused it also in sayenge / that
it appertheyned not to a kyng to gyue so lytel a gyf/
te / and by this moeyen he gaf no thynge / and ther/
fore his felycyte was not grete. ¶ But all contrary
dyde kyng Alexander of whome recounteth Senes
ca in his fyrste booke of benefyces / how he gaf a cy/
te to one whiche demaunded of hym almesse. For
he sayth that a grete lord in gyuyng ought to con/
sydere / what / and to whome / and wherfore he gy/
ueth in especyall yf the gyfte be grete. For otherwys
se it is not lyberalyte / but prodygalyte / whiche is
as moche to saye / as folythe and outragious dys/
pence. ¶ And therfore sayth Tullius in his fyrste
booke of Offyces the .xvii. chapytre / that largesse
ought to be done ordynarly and resonably / and not
by auauntre or vayne glorie / for after suche lar/
gesles / a man becometh comunely rauynous for to

haue power to maynteyn his folys the largesse ac-
customed. Trowthe it is that moche people faylle
more by couetyse than they doo by foole largesse.
And alwaye there is noo thyng so euill syttyng
to a prynce as is couetyse. For the other wyse gre-
ue not so moche the people and the subgettes / as
doth the auarycie of a prynce / the whiche ought to
be as a stomake whiche dystributeth the mete that
it receyuethe to all the membres / and receyue noo
thyng to hymselfe / but only the nouryschyng.
And whan it doth other wyse / that is to wete whan
it receyue the mete aboue his necessyte / thenne it
becometh sekelew & maladyous by replecyon / and
bryngeth a man in to a droolye / and thenne the sto-
make swelleth and all the membres waxen feble
and of no power / and all the euill cometh by cause
that it dystributeth not the mete that it had recey-
ued. ¶ Semblably is it of a couetous prynce / the
whiche maketh the contree for to peryshe / and the
membres to come to nought / whan he dystributeth
not the goodes / the whiche he hath receyued to them
that ben in sufferance or necessyte. ¶ And to this
purpose we rede how the Romayns were grete ly-
berall and large / wherfore they became grete / and
moche puyssaunt / of whom recounteth Valerius in
his .v. booke the fyrste chapytre / how they of Car-
tage sente vnto the Romayns grete synaunce for
the redeme of some prysoners & they helde. Thenne
the Romayns delyuered the prysoners / and re-

fuldede theyr fynaunces / for it is more fayre and
noble to gyue than to receyue / and by cause therof
they of Cartage gauen good renōme and fame to
the Romayns thowgh out all the worlde. ¶ Sem
blably Valerius in his .vi. boke recyseth how Alex
ander refusede the gyftes of Darius the whiche
offred to hym an hondred thousande marke of gol
de with that he wolde take his doughter in maryas
ge. And thenne one of his seruautes named Pro
menon sayd to Alexander / that the fynaunce were
good to be receyued. To whome Alexander answe
red / that it is more worthe to be gouerned by fraun
chyle than by couctyle. But the tyme is now comen
that many prynces ben gretely couetous / and the co
uetous prynces resamble to Castor / the whiche des
troyed a man vterly all / whan he toke warre a
gaynst hym / as Solinus sayth in his thyrde booke
the .xxxv. chapytre. ¶ Semblably done they that
destroie theyr subgettes by tyrannye / the whiche shal
be semblably punysshed of god. ¶ For as Job sayth
in his .xxxv. chapytre. Accursed ben they the whis
che by Auaryce assemblen grete tresours by euyl
getyng. for the tyme shall come that god shall en
haunce the poore people. And the Tyrautes shall
haue ynough to do for to curse the tyme that euer
they gate tresours. ¶ And to this purposc recoūte
Peter Dampan / how Saynt Andrewe and Saynt
Gregory gauen grete afflyccyon to a knyght whis
che had taken awaye from a poore wydowe a parte

of hyr good & catell. ¶ For as the wyle man sayth
in Ecclesiastica in his .xxij. chappytre he that mas
keth to god sacrefyce of the substaunce of the poore
folke / resembleth and is lyke to hym that sleeth the
sone tofore the fader. And I haue moche meruayle
why one man destroyeth an other seey that the bees
ares of one condycyon and of one lykenes eerty not
the one that other / lyke as Arystoteles sayth in his
vi. boke of beestes . And that more is beestes ben ou
er the men pyteous. ¶ And to this purpose we res
de in thystories of the Romayns how two wulues
nouryssheden a childe named Rem^{us} the whiche was
gyuen to the beestes for to deuour / but after he was
kyng & foundour of Rome / by the more stronge rea
son a man ought to be pyteous of his semblable.
¶ And the prynce ought not to deserue his subgettes
but ought to take example of Thyberius / of who
me we rede in the cronycles / how his offycers con
seyllled hym that he sholde ordeyne subtydyes and
trybutes vpon his people / the whiche answered a
good shepeherde ought not to deuoure his sheep /
but to nouryshe & to kepe them.

¶ How the prynces oughten to mayntene and kepe
Justyce Capitulo .liij.

¶ The prynces ben pryncypally ordeyned for to
mayntene and kepe Justyce . And therfore
they leue theyr astate & vocacon whay they do not

ryght to euery man / & thus for to do they may take
exaunple of the wyle men of Achenes / of whome re
counteth Valerius in his .vi. boke the .v. chapytre /
how Themystodes sayd to them / that he wolde con
quere and put in subgeccyon the contree of Grece /
leey that they had the myght so to do / the whiche an
swered that a good & a noble man ought not by cau
se of his prouffyte do ayenst Justyce. ¶ Semblably
the sayd Valerius in his .v. boke recounteth / how
Carridius Cirus / that is to wete a man somtyme
so named leeynge how many noyles & deuplyons
were amonge the counseyllours of Rome / wherfore
he dyde do make a lawe / that no man sholde entre
in to the counseyll with his swerde for telchewe In
conuenyences þ myght enswe / but it happed that
he comynge fro a fette contree / entered in to the cou
seyll with his swerde gyrded aboute hym / thenne the
counseyllours demaunded of hym why he brake his
lawe whiche he self had ordeyned & decreed. Theñe
without sayenge ony worde he tooke his swerde &
sette the poynt to his breste / & leued thereon sayenge
that he had leuer deye than breke Justyce without
punycyon / & how well that no man ought to procu
re his owne deeth. Neuthelesse it appereth by the
hystories how chaũcyent faders were moche ame
rous & dplygent to kepe Justyce. ¶ And to this pur
pose saynt Austen in his thyrde boke of the Cyte of
god the .xix. chapytre / recounteth how the counseyl
lours & the Judges of Rome were moche poore / as it

apperyth of one named Lucius Valerian⁹ the whi
che lyued not but of the almesse of the people / by
cause of the grete pouerte that he was in / and other
by cause they wolde receyue no gyftes / to the ende þ
they sholde not be enclyned to do ony thyng more
to the fauour of the partye / than of Justyce / & for
that ought a prynce more to loue Justyce than ry
chesses & gyftes. ¶ And to this purpose sayth saynt
Austen in the boke aforesayd / how one named Quin
cius was a labourer of the londe whan he was cal
led to be duke of the cyte / & neuertheles he beyng
duke he mayntened hym simply & humbly to shes
we that the prynces be not ordeyned pryncypally for
to gete rychesses / but for to maynteyn Justyce ¶ And
herto we haue many examples of the auncyentes /
of whome we rede how they dyde Justyce of them
selfe & of theyr propre childery . ¶ As Valerius res
herceth in his .v. booke / the whiche recytesth how
Brutus condemned his two sones by ryght grete
punycyon / by cause they laboured to brynge agayne
Tarquyne to Rome whiche was bannysshed & mo
che contrarie to the comyn wele. ¶ Many other al
so condemned theyr parentes & frendes sayenge /
that Justyce ought to be preferred by reason. And a
Juge ought not to do all that he may / but do that
he ought to do / & also it apperteyneth not to a pryn
ce to constytude ne ordeyne Juges / but yf he knowe
them for good & wyle. for these ben the two condy
cons without whiche þ Juge may not wel ne ryght

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orig. right to do & etc.

fully Juge. But now in these dayes the Judges be ordeyned more for fauour of blood or for gyftes than for wytte or bouite that they haue. ¶ Tenne me seemeth that they ought to take example to an hystorye the whiche Helmandus reherceth / the whiche sayth that there was somtyme an Emperour named Helius / the whiche reigned moche longe in so moche that he bycame so auncient and olde that he myght not gouerne themppre. Thenne the people & the counseyll prayed hym that he wolde renounce themppre to his sone. The whiche answered that it ought ynough to suffyse to hym to haue reigned in his tyme / & that he wolde not that his sone sholde haue it to his prouffyte / but a man that wolde doo Justyce. And therfore he sayd. I praye you that ye sele a wyle man that shall moue and conne gouerne you / & take no regarde to me ne to my sone.

¶ How the prynce ought to be softe and humble.
Capitulo .v.

The prynce is as the heed the whiche is sette moost hyghe by nature. And yet alwaye it is the parte of the body in whiche appereth moost his humylyte. for we see that in humblynge & mekynge hymselfe a man dyscouered & endyned his heed. This thenne it is a sygne that the prynce whiche is named the heed ought to haue in hymselfe humylyte. And the prynces ought to consydere how all

theyr predecessours bey deed & becomen to nought.
¶ And to this purpose we rede how a phylosophre
named Colonus in spekyng to Alexander sayd/
¶ Alexander all the worlde suffyleden not to the
whan thou lyuedest/ & now .vi. feet of erthe suffys
led for to burye the. ¶ More ouer Quintinus recy
teth how a ryght olde man & ballpd sayd to Alexan
der. See well to what þ doost / for me seemeth that
þ wylt mounce ouer hye/ but take good hede whan
thou shalt be so mounted / that thou suffre not thy
selfe to falle ouer foule. The whiche Alexander cou
de not so wysely take hede to hymselfe/ but that he
was enpoysonned in his yongthe & the flour of all
his dayes. ¶ And therfore sayth the wyle man in
his .v. chapytre. What auayllyen the pompes & the
rychesses of the worlde/ seen that they passe and vas
nyllhe awaye as dooth the shadowe. Thenne a mo
che foole is the prynce the whiche in his pupssaunce
transytoyre gloryfeyth hymselfe/ & yf they consyde
red well theyr astate/ they shall fynde þ theyr leggs
noyres conteyney more trouble & thought/ than ple
saunce or deduyt. ¶ And to this purpose recoūtech
Valerius in his .viij. boke/ how somtyme they wol
de haue crowned a kyng/ but he made grete delaye
tofore or he wolde receyue the crowne/ and gaf his
reason in sayenge that a newe Royame bereth with
hym newe thought. By whiche it appereth how the
prynces haue no cause to gloryfye themself of there
lordshyppes/ & they ought to take example in Iul^{us}

to Iulius Cesar

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Cezar of whome we rede in the booke of fyccyons
phylosophye / how he was moche humble in spee
kyng to his knyghtes and seruauntes / and was as
redy to serue them / as he was to receyue theyr ser
uice / trouth it is that one of his knyghtes ryght
auncient on a tyme amonge the other was condemp
ned by the counseyll of Rome to ryght grete payne
and domages. And thenne he came to Cezar for to
requyre ayde / the whiche at the fyrste sayd that he
sholde assygne to hym a ryght good aduocate for
to plete his cause. To whome the knyght sayd . ¶
Cezar thou knowest well that in the bataylle of
Ayle I hadde none aduocate for to helpe the / but I
went my selfe in propre persone as it appereth by
my woundes the whiche ben yet apparaunt by cau
se of the same. Thenne Julius descended from his
spege in sayenge / that the prynce is also well ordey
ned to socoure his knyghtes / as the knyghtes ben to
socoure the prynce. Thenne is the prynce moche to
be reprehended whan he letteth by noo thyng but
by hymselfe . And whan hym semeth that all the
worlde ought to serue hym / suche pryde maketh a
prynce lyke a beest / and to forgete his condycyon &
his byrthe / and how be it that men ought alwaye to
obeye prynces / neuertheles they ought not therfore
be proude of theyr seignorie. for they and al theyr
chyualrye within a lytell whyle shall be deed and
toured in to ashes and duste . ¶ And accordynge
herto reherceth saynt Jerome in his epistle . L. xix.

¶ And Valerius also of the same in his laste boke/
how the kyng of perses was in a mountayne / & bes
helde his noble & puyssaunt chynalrye & wepte layen
ge. Alas within an hondred yere all this chynalrye
shall be but a lytell ashes & duste / & as me seemeth
fewe prynces consydere theyr deeth / but almost ther
is none but he thynketh how he may bycome more
myghtyer & more gretter. And all this dooth & cau
seth theyr pryde & theyr false couetyse. They ought
to take example of Ihesu Cryste the whiche fledde
in the mountayne whan he sawe that the people ca
me to hym for to make hym kyng / as sayth saynt
Johan in his .vi. chapytre. ¶ And vpon the same
saynt Johan grygostome in his .vi. Omelye sayth
that Ihesu Cryste sheweth to vs by that he fledde /
how we ought to flee mondanytee & all vayne glos
rye. ¶ And to this purpose we rede how Vespasian
wolde not receyue the empyre / and sayd he was In
dygne & not worthy / not withstandynge that his
knyghtes wolde that he sholde be Emperour in o
ny wyse. But now in this present tyme we see all
the opposyte and contrarie. for the prynces entens
de with theyr power to conquere newe seynouryes
and lordshyppes / and it is a maner of tyrannye /
the whiche maketh naturelly his mayster doubtful
and ferefull / for the tyraunt hath alwaye fere & dre
de to lese that whiche he hath euyl gotten. The ty
rauntes beyn also comunely lytell byloued of theyr
subgettes / and therefore they lyue in grette doubte.

To this purpose we rede how Denys the tyraunt durste not do shawe his berde for fere that he hadde of sleenge. And in dede he brente the heeres of his berde/as Tullius reherceth in his .viij. boke of offyces the .viij. chapytre. **S**emblably he recytech how a tyraunt named Sergius for semblable cause doubted that his wyfe sholde slee hym by nyght. And in dede he dyde do clyppe yf she had any knyfe or other thyng to do it. And neuerthelesse in thende he was slayne by her. **M**ore ouer Valerius recounteth how the kyng Malinilla by cause of his tyrannye trusted not to his people/and therfore he made his body to be kepte by dogges/by the whiche hystories it appereth how tyrannye maketh the prynces ferefull and doubtful. That is to wete whay the pryncce is not contente / and hath not suffysaunce in his astate. And whay he wolde alwaye mounte more hyer.

How the pryncce ought alwaye to be sobre & chaste Capitulo .vi.

Gluttonye and lecherie affeblyssen the body/and taken fro a man all the wyll to do well. **A**nd in dede thou shalt see how the gloton by his drunkennes spekech folyschly / and sheweth his secreete often. Thenne oughten the prynces to be ashamed/the whiche demaunden no thyng but wyne and mete/and holden longe dyners/and yet mo

re longer soupers. for oftentimes in bauerages and
dissolucōns they mayntenen thenself all the nyght
or the grettest parte therof. And who that now thes
se dayes wyll fynde glotonye he may well go to the
courte of dyuerse prynces. And there thou shalt fyn
de that all for the moost parte they doo none other
thyng but drynke & etc / sauf a lytell whyle þ they
be in ydlenesse and in playes dissolute. ¶ And there
fore Socrates the phylosophre despyed the lyfe of
the people of the courte / and also of all that folow
wen the halles and the grette dyners. ¶ To whome
speketh Seneca in one of his epystles. O thou
myserable people that doost none other thyng but
drynke and etc / hit is domage that ye haue soule
and vnderstandynge / lythen that ye oonly thynke
on your body. ¶ And for so moche Virgyle in his
fyrste booke of Eneydos repleueth Dydo by cause
she helde her longe attē dynet. ¶ What shall we
thenne saye of them of whome Playne sayth in his
viij. chapytre. The whiche haue not leyser to slepe
by cause they wolde ryle early in the morn for to ma
ke themself dronke. ¶ They be lyke to them of who
me Seneca speketh in his. lxxxviij. epystle the whiche
alwaye daye & nyght drynke and etc / sauf a ly
tell whyle that they slepe / & it is good to wete that
they thenne dreine that they drynke & etc for glad
ly men dreine of that that whiche they do by daye.
¶ Thenne oughten the prynces to flet & eschewe glo
tonye / and ought to haue in theyr courte mesure / or

dynaūce/ & all honeste. But thou shalt fynde there
now none ordre but fylthe & foule table clothes. And
men whiche saye themselfe to be honeste / but they
venne to the table shouynge & puttyng awaye eche
other. And they resemble not men/ but hogges and
swyne goynge to theyr trough/ in foule etynge/ and
there shalt thou here noo worde spoken of god ne
saye no graces ne benedicite/ but dyssolute wordes/
othes & swerynge/ & all dys honeste shalt þ there see
reguyng / & yf this were in warre it sholde not be
ouer grete meruayle. But in tyme of peas to mayn
tene suche a lyf/ it is not a lyf/ but it is deth/ & ryght
glotonye/ þ whiche engendreth lecherie/ lyke as Va
ler^{us} sayth. And also experyence sheweth the same/
the whiche is ryght euill lyttinge in prynces/ & ge
nerally in all chyualtre. And as to me I repute Im
possyble that a man lecherous & amorous folysshly
of wymmen may be wysse & knyghtly. ¶ Recoūte
not Degece in his .iij. booke of chyualtre/ how the
noble knyght Scyppon chaffrycaunt wolde neuer
abuse hymselfe with wymmen how fayre soo euer
they were / as it apperyth of the fayre mayde whis
che he refused and restored to her husbonde. ¶ We
rede also how Detaynan seyng Cleopater a ryght
fayre virgyne/ how be it that he was somewhat en
clyned to her loue/ neuertheles he wolde in no wysse
abuse her/ lyke as Polycrate sayth in his .iij. booke
the .viij. chapytre. ¶ Semblably we rede how Hany
ball. Caius Juli^{us} Cesar/ & Lathon lyueden ryght

sobriely and chastely / as it appereth in the .v. boke
of Polystrate the .vi. chapytre. Thus thenne ought
the prynces to consydere / how that folyshe loue of
wymmen destroyden the strengthe of Samson the
wytt of Salomon / and the bounte of Dauid.
And therefore may neuer pryncce longe endure that
settech all his entencion to lecherie / lyke as sayth
saynt Jerome in his .xxxiij. epistle. ¶ And to this
purpose Egelyppus in his fyrste booke in spekynge
of one named Anthonye sayd to the Emperour
knowe thou that Anthonye is vaynequysshed / but
that is not by the / but this hath done Cleopatre /
whome he hath so folysshely loued . for he hadde
leuer be vaynequysshed with her / than to vaynequyssh
she without her . Thenne ought euery chynalrous
man to take hede and see well to that he be not lost
by lecherie. Trowe it is that he named hymselfe
Amorous. But whan I aduyle me well he may be
named Malcurous that is unhappy. for it is grete
myscrye for to haue thought to mayntene a wo-
man / for thenne his body he destroyeth / his streng-
the peryssheth / his syght wasteth / his wytt mynysh-
eth / his lyf shorteth / his helthe enueyeth / and als
so his courage for to do well gooth awaye / and his
good fame and renōmee. And whan that he wenech
for to be happy by cause he hath founde a fayre wo-
man / than he hath loste hymselfe by cause of his
Inordynat loue / whiche is that he loueth the wo-
man more than hymselfe . And so it happeth often

that he is moche deceyued whan he weneth for to be
bploued syngulerly / that is to wete he that mayn-
teneth dyuerse and many wyminen . for he ought
to knowe that neuer woman loued suche a man
longe / how well that she sheweth semblaunt for to
loue hym / but her hope is for to haue his golde and
his sylue . I put caas that it were otherwyle / and
that there were loue bytwene bothe the partyes / yet
may it none otherwyle be but that the man is vn-
happy / the whiche for loue of the woman putteth
hymselfe in grete dyffame / and leueth thestate that
apperteyneth to good chyualrye . And he ought to
consydere by what moeyen his auncetres haue con-
quered theyr goodes and honours.

**How the prynces oughten to employe and dyspo-
se themselves Capitulo .viij.**

The prynces oughten to be example of honou-
re and of good lyfe / and to employe & dyspo-
se themselves in good werkes and feates / for to be
cause that theyr subgettes do semblably . And it is
a grete shame yf a prynce that sholde be a captayn
ne of knyghtes be called a player of dysle / and eue-
ry knyght ought to knowe that by playenge of dys-
le or other games semblable may no thyng be got-
ten ryghtfully ne Justely / but all that is gotten by
that moeyen is to the dampnacyon of his soule and
hurtynge of his consyence. By suche games the na

me of god is sworn & forsworn and despyled. A
man loseth his tyme & his reste often. And whan
he sholde thynke how he sholde gouerne his people
thay he studyeth to begyle his felowe & wyne his
moneye. ¶ And to this purpouse we rede in Polycrate
how a knyght named Clyssou arryued in the coun-
tree of Corynthe for to treate allpauice with the lor-
des of the contree / the whiche he founde playenge
atte dyle / and he this seeyng departed / and sayd
he wolde haue none allpauice with players of dys-
se. for players of dyle ben comynly lyght in couras-
ge / and chaunge oftentymes theyr purpouse as doth
the fortune of dyle / and ben redy for to promyse / to
swere / and also ben full of couetyse / and by conse-
quent ben enclyned to rapyne and theft. ¶ And ther-
fore sayth Seneca in his Prouerbes / that he that
knoweth moost of suche playes / knoweth moost of
euyll. As who sholde saye / that in suche games is
no thynge but euyll and synne. Thenne is it a gre-
te shame that chyualrye be employed in suche ga-
mes. for suche playes make a man to lese his chy-
uanche and goodes / and somtyme bryngeth hym in
despayre. ¶ And the lawe sayth / that all they that
playe atte dyle synnen and also they that be presen-
te and consentynge / for I put caas / that whiche they
haue be not thefte. Neuertheles all they that playe
for auarpyce and couetyse ben in theyr hertes rauy-
nours. ¶ And therefore Saynt Austeyn sayth in his
iiij. boke of the cyte of god the. xvi. chapytre / how a

wyle woman dremed that it sholde be good to for-
bede and defende all the games & playes that ben
in preiudycce or the comyn wele. But I wyl not saye
but that the prynces & the knyghtes may playe and
dysporte them with some honest playe. ¶ For as Se-
neca sayth in his boke of tranquyllyte somtyme the
phylosophres toke dysportes as it appereth of So-
crates and of Lathon. For as the corde which is
alwaye bente or stratched / somtyme bryketh. Ryght
so a man without reste may not longe perseuere / &
herof we haue experyence of the londes & felde / that
men lete reste for to bere fruyte the better. And a
man spekech. for to walke the better after. Ryght so
ne more ne lasse a man may honestly dysporte for
the better to entende to that he ought to do. ¶ And
herof we haue an example of saynt Johan Euan-
gelyst / of whome Cassian recoūtech in his .viij. bo-
ke of collacyons / how he on a tyme dysported with
a patryche. And that seeynge a yonge man goynge
by the waye berynge a bowe in his honde sayd / that
he metuaylled that he played so lyke a man of the
worlde / & was of so holy lyfe. Thenne saynt John
answered in demaūdyng of hy wherfore his bowe
was not alwaye bended. To whome he answered /
that yf his bowe were alwaye bente / that it sholde
not be so stronge for to caste forth the arowe. Sem-
blably sayd saynt John is it of the body of a man /
whiche may not alwaye laboure. And therfore he
ought to haue some alegement. By whiche it appe-

ryth how honeste playes ought noo man to reprove
so they be taken in tyme & in place / & after the con-
dycyon of the persone. But playes dysolute ough-
ten to be reprovied & euill playes / the whiche often
ben of couetyse / suspicyonous / & of many euill vasa-
ges / and moche ydle langages.

¶ How knyghtes oughten to gouerne themselfe.
Capitulo .viij.

A knyght ought to be a man amonge a thou-
sande good & honourable courageous of her-
te / true in his dedes / myghty & wysse / hardy & prou-
dent / and redy to defende the ryght of his contree /
& of them to whome he is bounde to serue / and also
of them of whome he hath the gouernaunce. ¶ And
as Geoffrey sayth in his poetrye / vylage maketh a
mayster / & the exercyse maketh a man redy & haby-
le in his feates & dedes as y Grekes layen in theyr
Proverbes. ¶ And as Tullius recytesth in his ques-
tyons tusculanes in his fyrst boke. And therefore the
knyghtes oughten to excercise & accustome them in
feates of armes / & oughten not to be ydle in sechn-
ge and folowynge theyr pleasyr & ealse in suche wy-
se / that they eschaye not almoost at noo tyme to bere
the feates ne payne of chyualrye. I suppose yf a let-
che sholde be made how many knyghtes y knowe
theyr horses well / and theyr horses them / and haue
theyr harneys & abyllmentes of warre redy. I tro-

we there sholde not many be founden without lacke
of suche as they ought to haue. ¶ More ouer the
knyghtes oughten to be true & holde that they pro-
myse. ¶ And to this purpose recoūtech Valerius in
his .v. boke how a knyght of Rome named fabi⁹
promysed to hanyball certayne moneye for the rau-
lon of certayne prysoners Romayns that he helde/
so that he wolde delyuer them / & thenne hanyball
grauited to hym his demaūde / & fabius came to Ro-
me / & recoūted to the Romayns his promesse / and
the Romayns wolde not paye that whiche he had
promysed. And that seeynge fabius he solde his be-
rytage and helde his promesse to hanyball. ¶ And
therfore Polycratus in his .vi. boke the .v. chapytre
sayth that a knyght tofore all thynges is boude to
hepe his othe & that whiche he promytteth / & ther-
fore the prynces maken the knyghtes to swere by
theyr othe / that they sholde holde & mayntene loy-
alte & trouche in sygnepaūce / that it ought to be a
grete surete of the othe of knyghthode. ¶ More ouer
the knyghts amonge other thynges oughten to kee-
pe & mayntene the churche. And so to do of olde tyme
they promysed & presented to the Temple theyr
swerdes in sygnepaūce that they promysed loyalte
fyrste to god the whiche is prynce of all chyualrye.
After a knyght ought not oonly truste in his streng-
the / but ought to be wyle & subtyll / and byleue good
couseyll. ¶ For Olixes surmounted the stronge her-
cules by his wytte / & not by his strength. ¶ And the

Romayns conquerden the worlde more by theyr wysedom than by any other thyng as Polystrate sayth the .viij. chapytre of his .vi. boke. ¶ And Pompei⁹ in his .xi. boke recyseth of Alexander how is fader lefte to hym lytell chyualrye / but he was wyle and well lerned / & therfore he conquered all the worlde by wytte of chyualrye. ¶ And to this purpose Ege⁹syppus in his .v. booke alledgeth Tytus / whiche sayth that in chyualrye wytte & good aduysle were more necessary than strength of body. ¶ More ouer a knyght in his feates of armes ought not to be presumptuous ne despyse ouermuche his aduersarye / for as Lathon sayth / it happeth often that the feble dysconfyteth the stronge / & the lytell the grete / as Dauid surmounted Golye / and thou oughtest to knowe that the vyctorye cometh not of the man / but pryncypally of god / as it appereth in the fyrste boke of Machabees the .iij. chapytre / & therfore a knyght ought not to gloryfe hymselfe . ¶ And to this purpose we rede how Moyses gate vyctorye not by strength / but in prayenge god & in lyftynge his handes to heuen / as it is wyrtyn in the boke of Exo⁹dy the .xviij. chapytre. ¶ And of Theodosius in the hystories of the Romayns we rede / how he seeynge that his enemyes were more stronger than he was / he prayde to god in takynge the sygne of the crosse by whiche he gate vyctorye / & therfore aunciently whan they made batayle / the priest of the lawe wente tofore the chyualrye in prayenge god / as it apper

ryth in the boke of Deutronomy the .xx. chapytre / &
therfore sayth the prophete that a man ought not to
truste pryncypally in the vygour of his legges ne in
the strengthe of his horse / but in the grace of god.
¶ More ouer the knyght ought not enterpryse ba-
taylor but yf it be by good ryght & ryght good cause
¶ And to this purpose sayth Swetonius in his .ij.
boke that Augustus Cesar enterprysed no batayle /
yf it were for tselchewe ryght grete damage. ¶ And
therfore sayth saynt Austen in his .v. boke of the cy-
te of god the .xxij. chapytre / that a batayle ought
not to be made / but for ryght grete necessyte . And
therfore aunyciently the people requyred god that he
wolde shewe vnto them yf they had ryght or not / or
ellys yf they had done any thyngc apenst hym / whe-
re fore they ought to haue batayll . for they sayd /
and it is trouthe that they that loue god and haue a
good cause / fynably they shal haue vyctorye of theyr
enemys / as it apperyth in the boke of Leuytes the
xxvi. chapytre. But it is grete Inconueniens whan
the bataylles ben made by tyrannye / and by cause
of couetyse . for the comyn prouerbe sayth / synne
noyeth / and therfore me semeth that resonably ma-
ny knyghtes haue moche suffred. for many tymes
they haue made enterpryses / not with good cause
and good ryght / but by pryde and by cause of theyr
grete couetyse. And it is harde that they sholde hap-
penen well / leyn that they go to bataylle not with
theyr propre good / but with goodes euyl gotten /

And in goynge they robbe the poore people / & them
in theyr owne contree. And they that soo doo / they
ben not worthy to be noble ne called knyghtes / but
they be of the condycyon of tyrauntes / of whome
Polycrate spebeth in his .iiij. boke / that to slee a ty
raunt sholde be a Juste thyng. ¶ And Tullius in
his boke of offyces the .viij. chapytre sayth / that for
to slee a tyraunt is a thyng honeste. for we see that
a man cutteth awaye the membre that is cause of
the destruccyon of the other. But thou mayst de
maunde how the tyraunt may be knowen. To this
answereth Arystoteles in his .viij. boke of Ethykes
sayenge that bytwene a kyng and a tyraunt is a gre
te dyfference. for the kyng secheth and desyrech the
comyn wele / & the tyraunt secheth his owne prouffy
te & the suppressyon of the people / & therfore tyran
nye is seynnoye vyolent & outrageous / and therfor
re it may not longe endure. And thus sayth Job
in his .xv. chapytre. And herof we haue seen many
examples of some tyrautes whiche haue losse theyr
seynnoye all or a grete parte.

¶ Thus endeth the thyrde boke.

¶ Here foloweth the .iiij. boke / the whiche spebeth
of the astate of the comynalte & of the people.

¶ fyrste it treateth of ryche men / & how they oughe
not to gloryfye in theyr rychesses La? Du?

He men comen of god & not of the creature. And therfore the lounge and praylynge ought to be gyuen fyrste and pryncypally to god. And the ryche man ought to consydere/ that whiche the wyle man sayth in his .xv. booke of Prouerbes / whiche sayth that he that foloweth auarice hath no peas of conscience. And in his .xxviii. chapytre he sayth / that he that hateth auarice enlongerth his dayes & his lyfe. And therfore to haue rychesles is not alwaye the moost prouffyttable / for the rychesles often empeche and letten the getynge of vertues/ and therfore the auntyent men desyreden more vertues and good renōs mee than they dyde rychesles or hauoyr. As it appeyth by Scypyon / the whiche brought in to the subgeccyon of the Romayns all Affryca / of the whiche Romayns he demaunded for his salarye nomore but for to be named in his surname Affrycane in memorie of the layd vyctorie / as Valerius recytech in his .iiij. boke. ¶ And of the counseyllours of Rome we rede that they were so poore / that it byhoued the Senate to nouryshe theyr childery. ¶ He recounteth also of Thybertyon how he sayd / that better is worth the tresour of suffylauce / than of chyuance and rychesles. And in dede many tymes he refuseden grete tresours that were vnto hym presented. ¶ More ouer in his fourth booke he recounteth of Marcus Tullius how he was an examplayre of

ryght good lyfe/and myght haue had moo ryches/
ses but he wolde not. And he dwelled in a lytell hou
se and helde but a lytell astate. And it was so that
many eslayeden for to see yf they myght chaunge
his wyll/and to hym presenteden grete fynances.
To whome he sayd/go ye your waye with all your
ryches/for they ben your charge and your perdy
cyon. ¶ We rede also in the seconde boke of Ecccys
ons phyllosophye/how that the kyng of Ecceyle na
med Artagougles vled not in his astate but vessell
of crthe/for his fader hadde ben a potter. And ther
fore he sayd / that for ony fortune noo man ought
to forgete his genyture. And better it is and more
worth for to encrease in good maners than it is in
grete astate. By the whiche hystories it appereth
how that the ryche men ought not to gloryfe them
selve in theyr ryches. ¶ And to this purpose sayth
the appostle in his Epyistle to Thymothee/that he
that loueth ryches/at the laste he shall not do his
prouffyte. And the ryche man ought to consydere
how he is mortall/for fynably hym byhoueth for to
leue all. Soo thenne he is not wyle that letteth his
berte and his truste all in temporall and transyto
rye chyuanee and goodes / as sayth Saynt Gre
gorie in his .xviij. boke of Moralles. ¶ And to the
same purpose saynt Austen in a sermon of the wor
des of god sayth. That noo thyng is worth to the
though thy coffres be full of ryches / yf thou has
ue no thyng of good in thy consyence/what away?

leth to haue rychesles yf thou haue no goodnesse in
thy selfe. What auaylleth it to a man that hath
the vse of moche good werkes / and he hemselfe is
subgette by synne to the fende. ¶ Therfore sayd a
wyle phylosophre named Salon / that noo ryche
man is happy / that is to wete whan he is auarycys
ous / and this recounteth Valerius in his .viij. boke
the seconde chapytre. ¶ More ouer the ryche man
ought to consydere þ many ben becomen poore / as
Cassus whiche was ryght ryche. But after he was
so poore that all men scorned hym and hadde hym
in derisyon. And one named Cassus was so grete
at Rome / that he was called the Patrone Senate /
but fynally he was deed and by Justyce condemn
ned shamefully. And therfore sayth Seneca in his
boke of pourueaunce that grete rychesles is moche
peryllous. For the man is in grete peryll that noo
thyng knoweth he may endure. And of suche cons
dycon ben often the ryche men / the whiche wyll ha
ue in all caas theyr pleasyr.

¶ Here foloweth thestate of pouerte / how he ought
to be contente Capitulo .ij.

Saynt James sayth in his fyrst chapytre / god
in this worlde here hath chosyn the poore fol
ke / whome also god enhaunceth often and comynly
as the prophete Dauid sayth. ¶ And our sauour
sayth / þ blessyd ben the poore of spyrte / þ is to wete

te them that be not in theyr hertes couetous / for ly
tell is pouerte worth withoutforth yf the herte has
ue not suffysaunce. ¶ And to this purpose we haue
also dyuerse examles / as of Dyogenes the wyle
phylosophre / the whiche letted no thyng by worl
dely goodes. ¶ And Seneca in his boke of purueaū
ce sayth / that Demetrius threwe all his ryches
in to the see / sayenge that they were noyous & gre
uous / and in his boke of tranquyllyte he recounteth
of a phylosophre the whiche by fortune losse all the
goodes that he had / and he sceynge this he than
ked Joyously fortune sayenge that he was aledged
and ealed of grete payne / and more redy better dys
posed to do well. ¶ More ouer Saynt Jerome in
his .xxxv. epystle reherceth how Crates whiche was
of the cyte of Thebes was somtyme moche ryche.
But he renoūced all in sayenge / that it was moche
harde to gete ryches / and that it is better to lese
ryches than by ryches to be losse. ¶ Therfore
sayd fabricius that he was ryche / not by grete ry
chesse / but by very suffysaunce / lyke as Valerius
sayth in his .iij. boke in the .iij. chapytre. And in
semblable oppynyon was Zenon the phylosophre /
lyke as Agelius recoūtereth. ¶ And therfore Thobye
sayd to his sone. My sone we lede a poore lyfe / but
and we drede god we shall haue good ynough / and
this is wryten in his .iij. chapytre. ¶ And therfore
sayth Seneca in his seconde epystle / that there is
noo thyng more honest / than Joyous pouerte /

that is whan a man is content with his suffylau-
ce/the whiche suffylauce maketh a man more ry-
che than dooth grete chyuaunce and good. ¶ For as
sayth saynt Austen/there is nothyng that maketh
a man so Joyoule as dooth suffylauce in pouerte.
¶ And to this accordeth an hystoie of saynt Austen
whiche he reherceth in his boke of Confessyons in
spkyng of hymselfe/and sayth that on a tyme he
sawe a poore man passyng by his in pouerte mo-
che Joyously/wherfore he moche meruaylled. And
thenne he sayd to his felawes. Alas my frendes we
laboure in vayne and in getyng rychesles for to ly-
ue surely and Joyously. for ye see this poore man
whiche moche passeth vs/and is comen longe syth/
to that we demaunde and seche. And this hystoie
was tofore the conuersyon of saynt Austen. ¶ Mo-
re ouer in the holy scrypture thou shalt fynde how
Moses kept sheep/as it apperyth the .iij. boke of
Exody. ¶ And the prophete Helye was so poore/þ
he demaunded a lytell brede & water of a wydowe/
as it apperyth in the .iij. boke of kyngs. ¶ And the
apostles renoüced all. And in dede saynt Peter sayd
of hymselfe/that he hadde neyther golde ne syluer.
¶ And we red: of Saull/that he kepte the asses of
his fader. And Dauid was a shepeherde/& neuer
cheles after they were kynges. Thenne me semech
that in pouerte euery man ought to haue good pa-
cyence/& he is moche ryche that lyueth in suffylauce
that is to wete content with that he hath.

Of thestate of olde age / and how men ought to
be good & vertuous Capitulo .iij.

After the age of a man / he ought to be the
more ripe & aduysed / and by the experyens
ces that he hath seyn / he ought to be the more wyle
of maners. ¶ And therfore Seneca in his .ix. epistle
thanked & praysed his olde age / by cause þ therby he
lefte many euylles & synnes. ¶ And saynt Ambrose
in his fyrste boke of his Exameron sayth / that the
aged man or auncyent ought to be in maners ampa
ble & swete / in counseyll prouffyttable / in worde fer
me and stable / redy for to deye / and for to reprehensive
de and reprieue ryght courageous and wyle. But
many olde and aged ben of contrarie condycyons.
for many in theyr olde age ben more malycyous
and more redy to do euill than in theyr yongthe.
In counseyllinge they ben fooles / in spekyngge ly
tell veritable / to lecherie enclined / & replenyshed
with auarice. And of so moche more as they haue
lyued longe / of so moche more be they of euill lyfe.
¶ Of whome speketh hughe in his seconde booke
of the cloystre of the soule / and sayth that amonge
chabusyons of this worlde / one of the grettest is of
many auncyent and olde men / the whiche ben obsty
nate in theyr wychednesse / and yet ben ryght nygh
the deeth. God sendeth vnto them many and dyuer
se messagers / and yet they wyll not byleue the mes
sagers of dethe. And it is noo doubte but that the

moost parte comynly fele them feble in themself / fe-
blenes of appetyte / ache of heed & of teeth / mutacy-
on of heeres / feblenes of body / & other thynges sem-
blable / whiche thynges ben all messagers of deeth.
Thenne it is meruayll & grete abusyon wherfore
they aduyle them not well / lyke as Cyprian sayth
in his boke of the .xij. abusyons. ¶ And to this pur-
pose recoūteth Valerius in an hystoꝛye in his .viij.
boke of a man the whiche was an hondred yere ol-
de / of whome one demaūded why he toke no dysple-
saūce of his lyfe. The whiche answered / that olde
age ought not to dysplease hym / that desyreth to
employe contynuelly his tyme well. But it ought
moche to dysplease for to be olde in synne & with-
out wysedom / as who wolde saye / that it is shame
to lyue longe without doyng well / & without amē-
dement. And therfore me semeth as it is abouelayd
that the auncyent and the olde aged ought to be the
more rype & wyle. ¶ For as Auncenne sayth in the
fyfte parte of thynges naturell / the vnderstandyng
of a man refortefyeth hymself after .xxiij. yere / the
whiche thyng is true as touchyng to experyence.
¶ And Tullius in his .iiij. chapytre of his boke of
olde age sayth / that mynde & aduyle ought to haue
in olde men vygour / & that is none other thyng
to saye / but the auncyentes & olde men ought to be
wyle & aduyled. And they ought to be moost hardy
to saye the trouche / seen that they ought not to fere
the deeth. for naturally they haue lasse to lyue than

yonge men. ¶ And therfore sayth Valerius in his
 fyfte boke the.ij.chapitre/that two maner of peple
 amonge the other ought to haue hardynes to saye &
 pronoũce the trouthe/that is to wete the poore whiche
 haue nought to lese/and chaũcyent & olde men
 the whiche haue but lytell to lyue. ¶ For as Seneca
 sayth in his.xi.epystle/olde age abydeth none other
 thyng but the deth/the whiche is naturelly his
 neyghboure.And it is a thyng moche abhomyne-
 ble for to see the auncyentes and olde men more vy-
 cyous than bey other men/the whiche wyll not on-
 ly saye trouthe/but that worse is/they wyll not he-
 re and bey Incorruptible and obstynat in theyr wy-
 kednesses. To whome spekethe Seneca in his .xij.
 epystle sayenge/that it is shame whan þe olde man
 is not meure ne ripe in his olde age/and whan he
 maynteneth his lewdenesse comune to yongthe/
 ¶ And therfore sayth saynt poule.In his olde age
 he hadde voyded and put from hym all childehode
 and all yongthe. ¶ More ouer the olde men ought
 to consydere this that Tullius sayth in his boke of
 auncyente/the whiche sayth that the auncyent and
 olde man is vnkynde and vnhappy whan he hath
 lyued longe/& chaue his body/his kynne/his hee-
 res/and all his membres/þe he chaũge not also his
 lyfe fro better to better.

¶ Of the astate of yonge people & how they ought
 to gouerne them Capitulo .iiij.

Annually a man is enclined to mayntene
the lyf the whiche he hath mayntened in his
younge. So thenne oughten the yonge people to ad
uyle them & do payne to gete vertues to thende for
to do well be to them pleasaunt for tentyue the las
me in the processe of theyr lyfe. ¶ For Seneca sayth
in his boke of maners every persone dooth & glad
ly that whiche he hath lerned to do in his younge.
¶ And Arystoteles in his boke of Ethykes sayth &
it is a thyng naturell to take pleasaunce & delecta
cyon in that thyng the whiche he hath ben accus
tomed to do in his childhode & younge. ¶ And ther
fore the wyle man in the .xi. chapytre of Ecclesiast
es spekech to a yonge man and sayth thus / yonge
man aduyle the to dyspole thyn herte in good wer
kes. For lyke as he ought no thyng to reue & hath
no thyng lowen / ryght so in olde age he shall fyn
de no thyng good but that he hath accustomed to
do in his younge. And therefore ought the yonge pe
ple to kepe them well fro euill companye the whi
che is often cause of the destruccyon & perdyccyon of
yonge folke / and it is harde for a yonge man to be
good whan he conuersech with people of euill lyfe.
¶ And to this purpose sayth Tullius in his secon
de boke of offyces that childern ought to be nourys
hed with good folke & honeste / and ought to dwel
le with them contynuelly / & thenne by cause of the
good people he shall be ashamed for to doo euill.
For they shall be aferde for to be reprevued / & confes

quently they shall be ashamed for to be reprehended
 They also that haue the gouernaunce of the yonge
 people ought not to cesse to reprove & chastise them
 And thenne is a man well dysposed to receyue cha-
 stisement whan he is yonge / & not harded ne made
 rude to do harme . ¶ And therefore saynt Elncelme
 in his boke of symplytudes compareth Infancye or
 childehode to ware whiche is softe / & is dysposed to
 receyue suche prynte as men wyll . The childe also
 resemblith to the rodde whan it boweth lyghtly / it
 is wounden as men wyll . Thenne owen the fader &
 moder to haue ryght grete aduylse vpon the gouer-
 naunce of theyr childery as it shall be sayd herafter
 The childeren also owen to theyr parentes to fader
 & theyr moder & to theyr maysters to obeie in folow-
 wyng Plaac / the whiche obeyed in suche wyse to
 his fader that he was all redy to receyue the deth at
 his comaundment / as it appereth the .xxij. chapytre
 of Genesis / & yet he was at that tyme of the age
 of .xxxij. yere . ¶ And of Dauid we rede how he
 was obeyssaunt to his fader / as it appereth the fyrst
 boke of kynges . ¶ And Ihesu Cryste hymselfe in
 his yongthe was obeyssaunt to his parentes / as saynt
 Luke sayth in his seconde chapytre . Well it is trou-
 the that many by cause of theyr yongthe wene to be
 excused of all theyr euylles that they do / the whiche
 ben moche deceyued . for sythen they haue wytte &
 vnderstandynge / they ben to be reprovied & they shal
 be punysshed of god yf they do any euill . ¶ And

herof we haue example of the sones of Hely / the
whiche were ryght greuously punysshed by cause
they lyueden after theyr wyll in delyces / as it appe
ryth the fyrste boke of kyniges . ¶ We rede also of
two childern whiche god made to be deuoured by
the wulues / by cause they scorned & mocked the pro
phete Helyze / as it apperyth the .iiij. boke of kyni
ges . ¶ More ouer the yonge peple gloryfye themself
in theyr beaute / whiche be moche deceyued . for as
Aristoteles sayth / yf a man had the eyen of a lynx
& that he myght see thorough his body / he sholde see
in hymself & in euery creature moche fylthe & ordur
re . And suche there be that wene that they be ryght
fayre / and yf they sawe themselfe they sholde well
knowe that they were ryght foule / for they haue no
thyng fayr sauf the shyne withoutforth . ¶ More
ouer they gloryfye in theyr age / & haue hope for to
lyue longe / & they consydere not þ as soone deperth
the yonge man as doth the olde / & þ more is we see
that the yonge men deperth moost comynly / for they
be more full of outrages & sooner falle in to seknel
les of hasty deth / and thus nature hath no certayne
terme of lyuyng . Therefore no yonge man ne wo
man ought net for to hope of longe lyf to take ony
hardynes for to do euyll . for for to lyue or not to ly
ue / the synne & euyll shall be punysshed / & hope is
often cause to lyue euyll in the tyme of olde age .

¶ Of the astate of maryage how it ought to be goz

Maryage is ordeyned for to haue lyguage / & for to loue eche other. ¶ And therefore thapostle saynt poule in his .v. chapytre admonesteth the wedded men sayenge / ye men loue your wyues as Jhesu Cryste loueth his chyrche. ¶ And to this purpose Valerius in his .iiij. boke the .v. chapytre recytceth how a man named Graccus loued his wyf named Corneille soo moche that he wolde deye for to gete the helthe of his wyf. ¶ He recounteth also how Luplacius herde saye that his wyf was deed. And thenne he smote hymselfe in the breste with a knyfe & requyred to be with her / drowned or brente as at that tyme was the custome to doo whan the people was deed. And how be it that no man ought so to do. Neuertheles by the sayd hystories / it appereth how men ought to loue theyr wyues. ¶ Semblably also the wymmen owen to loue theyr husbondes. ¶ And herof we haue example as Valerius recounteth in his boke afore sayd / how Julia the doughter of Cesar seeynge the robe of hyr husbonde spotted with blood was so troubled / that for sorowe and heuynesse / her childe that she had within her bely was destroyed. for she had suppoled that her husbonde had ben deed / or that he had receyued some vylonye whoos name was Pompee the graunt. ¶ After he recytceth of the doughter of Cato named Porcia seeynge her husbonde Brutus

to be slayne / she demaunded a knyfe to slee herselfe
also. And by cause that none wolde delyuete to her
no knyfe / she toke brennyng cooles and put them
in her mouthe and ete them downe in suche a wyse
that she deyed by a ryght meruayllous manere.
¶ Semblably he recounteth of the wyfe of kynge
Metridatus the whiche folowed hym in all places
where he wente / were it in bataylles or ellys where
And certaynely she kytted of her heeres / and arayed
her lyke a man / for to haue the better oportynyte
for to folowe hym in all places. And how be it for
to do in lyke wyse / it is not of congruyte ne of nes
cessyte. Yet by the sayd hystories it appereth how
marriage ought to be had in grete loue. ¶ And to
the same purpose recytech Valerius in his .vi. boke
the .vii. chappre / how Vulpicia kepte her husbonde
in a lytell place ryght secretely. Notwithstandyn
ge she wyste well that she sholde be deed yf her hus
bonde were founde with her / whom they sought to
put to deeth. And it is good to knowe how in mar
riage after the doctours thre thynges ought for to
be / that is to wete / fayth / loyalte / ypgnage / and sa
crament. By fayth and loyalte is gyuen to vnder
stande that neyther of the parties married ought
not to trespace with his body but to kepe it to his
partye. ¶ For as chappostle sayth in his fyrste epy
stle to the Corynthyens / the body of the man is by
longynge to the wyfe / and the body of the wyfe to
the man / that is to vnderstande in marriage. ¶ And

as Saynt Ambrose sayth in his Exameron / god
made Eue of the syde of Adam / in sygnefyauce
that in maryage a man and woman ought to be al
one body one selfe thyng. And me semeth that the
partye that forfayteth his maryage / dooth apenst
the lawe of nature. for the stork hath suche forfay
ture in abhomynacyon of storkes to see hym or her
that so forfayteth / lyke as Alexander recounteth
in his boke of nature of byrdes . And me semeth it
is a grete abhomynacyon for to see in many marya
ges soo lytell fayth and loyalte as now is . But I
byleue that one of the causes amonge the other is /
as that the maryages ben not duely made / but for
moneye or other euill causes. Therne it is no mir
uaylle that the maryages contynue not well sythen
the begynnynge. Therefore the kyng Lygurgis wol
de and ordeyned in his Royame that the virgynes
& maydens sholde be wedded without to haue gol
de or syluer to thende that the maryages sholde not
be made by couetyse / lyke as Pompeius recyeth in
his .iij. boke. ¶ And Valerius in his .viij. booke the
fyrste chapytre recyeth / how one demaunded some
tyme of a phyllosophre named Themystodes how
& to whome he sholde marye his doughter / that is
to wete / to a poore man or to a ryche . The whiche
answered / that he ought not to demaunde pouerte
ne rychesse / but the bouite & the vertues of the man.
¶ More ouer in maryage there lyeth ryght grete ad
uyle / & not only for parentage / but also for to ma^{ys}

teney it. ¶ And to this purpose spebeth Theophrastus
disciple of Aristotle in his booke that he made
of marriage in whiche he sayth / þ a man ought
more to beholde the bounte of a woman than the
beaute. / & yf thou demaunde whiche is better to take
a fayre woman or a foule / & he answered / that it is
an harde thyng to kepe a fayre woman the whiche
many men desyre / & it is a grete payne to loue the
foule one whiche many despyse / alwaye yf she be
good the goodnesse shal kepe her beaute. And yf she
be not fayre / it is none harde thyng to loue her þ
is of ryght good wyll / for naturally and resonably
more ought the bounte to be praysed than the beaute.
¶ More ouer in marriage is moche to be suffred /
synghulerly yf bothe parties be not wyle / for men
ben often suspiconous of theyr wyues / & therefore
ought a woman to be synple and good / and not
only of her body / but also of her mayntene & ma-
ners. for in spekyng / in beholdyng / ne in conuer-
sacion she ought not do any thyng / by whiche any
other myght thynke or Juge in her any euyl. And
it happeth often that by theyr folysshe mayntene &
maners / the wyemen make theyr husbondes to mys-
deme and euyl of byleue. Many also leeyng theyr
maners folysshe & suspiconous / payne themself to
deceyue them wenyng that that they be of euyl dis-
posicion by cause of theyr wanton & folysshe maner.
And oftyme it happeth þ luche one is taken with
her nette the whiche she neuer thought it sholde hap

pen/and all this euyl cometh by the false semblaū
tes and countenaūces that many wymmen maken
The men also that purpose to marye oughten for
to aduise & beholde the condycyon of her that they
desyre to haue to wyfe. But many ben deceyued by
cause they take them in the age of .xij. yere or there
about/and thenne what they be/no man may wete
ne knowe. for as the comyn prouerbe sayth / how
seeth a childe/it seeth no thyng. Also in marpene
hymselfe/one ought to here many speke. for loue
and carnall affectyon blyndeth the vnderstandynge
& maketh a man fauourable to Juge / whan he is
surpryled of suche loue/therfore a man ought to by
leue more an other than hymselfe.

How the wymmen oughten to gouerne themself
Capitulo .vi.

A Woman ought to haue resonably two con
dycyons/that is to wete/shame of repect/
and drede of dysobeyenge of her partye. for thenne
a woman is loste and dysolute whan she hath in
her neyther drede ne shame. And it is a thyng mo
che to be repleued to see wymmen hardy/dysolute/
and redy to doo many euylles. Suche ben they the
whiche by theyr maners foule and dysolute / and
by theyr lecherous beholdynges drawe men to doo
euyl/of whome spekech laynt Jerome in his epy
ste .L.viij. and sayth that many wymmen ben lye

he to thydolles the whiche drawen the people of the
worlde to the fende. ¶ Semblably ben they that
poppe themselfe and make them to seme fayre for
to brynge other to synne. And it is grete meruaylle
how they presume to deffate and altere that whiche
god hath made and moche lewde is the woman
the whiche weneth to make her more fayrer than
god hath made her. And it is a grete presumption
to defface the paynture of god / & for to make the
paynture / as sayth saynt Ambrose in his Exame-
ron ¶ And to this purpose Guyllem in the boke of
his booke of the vniuersall worlde recytech / how
two wymmen somtyme were ryght curyous for to
make them so fayre and to kembe them. So it hap-
pened that the one deyed the whiche after apperyd
vnto her felawe whan she arayed and kembed her
selfe and sayd to her. My frende aduise the / for I
am dampned for my curyousytes the whiche that
I vled and mayntened whan I was with the. And
me semeth that suche curyousytes ben by cause of
lecherie and of dysolucyon carnall. Therne ought
all wymmen to take example of the good olde and
auncyent wymmen / of whome recounteth Valerius
in his .vi. boke the .vi. chapytre how many wym-
men hadde leuer to haue deyed than to be defouled.
¶ And he reherceth how the maryners toke a wo-
man a Greke by cause to synne with her. And she
seeynge that sprange in to the see and drowned her
selfe / & therfore she was moche praysed of the Gre

kes and reputed for a saynt. ¶ More ouer he recy-
teth of a woman that slewe her doughter by cause
that Apicius wolde haue defouled her / and sayd that
she had leuer her doughter slayne than she sholde
lyue and be dyscolute. ¶ Semblably saynt Ambros-
le in his booke of virgynyte the .iij. chapytre recy-
teth how a mayde called Pelage in the age of .xv.
yere was rauysshed in the contree of Anthyoche the
whiche seeynge that she myght not escape sprange
in to a ryuer for she had leuer deye a virgyne than
to lyue corrupte. By the whiche hystories it appe-
ryth that chauncyent wymmen were moche chaste
and contynente. Trowthe it is that they ought not
to slee neyther to drowne themselves but yf it were
by the commaundement and Inspyracyon of god /
lyke as saynt Austen sayth in his fyrste boke of the
cyte of god the .xxd. chapytre. for the synne lyeth
not in the body but in the wyll. And how be it that
they myght not kepe the body agaynst them. Ne-
uerthelesse they had power not to consente / and ke-
pe theyr wyll fro corrupcyon / lyke as he wytnesseth
in the booke aforesayd the .xvi. chapytre. And not
withstandynge all these thynges aforesayd soo it is
trowthe that they deserued honour and grete pray-
synge in soo moche that they loued contynence and
chastyte. ¶ And to this purpose saynt Jerome in
his boke ayenst Ionynyan recyteth / how the wyfe
of Actilius was soo chaste that neuer man touched
her sauf her husbonde oonly. And on a tyme it

happed that a man sayd to hyr husbonde that his
mouth stanke / and whan he came home he blamed
his wyfe by cause she had not warned hym therof /
for to haue founde remedye therfore. The whiche
answered / that she had suppoled þ every man had
be of that condycyon. By whiche it appereth that
she neuer had kyssed any other man. But for to co-
me to haue chastyte / it suffyleth not to eschewe the
touchynges / but also sobrenesse is gretely requyred
in wymmen.

How virgynyte ought to be mayntened Ca: viij:

Virgynyte is in hymselfe ryght honorable / &
maketh men & wymen to resemble and be
lyke vnto angellys / & they that be in suche astate
ought to maynteyn it ryght dplygently. for it is mo-
che harde to kepe / consydered humayne fraynesse /
the whiche is alwaye enclyned vnto synne / but yf it
be kepte & chastyled by reason / and it is good to con-
sydere how chaūcyent & olde people loued virgynys-
te and maydenhede longe tofore crysten fayth / as it
appereth by that we rede in a lptell boke intytled of
virgynyte / in whiche we rede that many wymen of
Rome had leuer deye than lese theyr mayndenhede
& specyally of the two doughter of Sedaza / that is
to wete of a good woman soo named whiche were
defouled & enforced by two yonge men / the whiche
were lodged in theyr house vnder the tytle of ghests

or pylgrymes / & this seeynge the two doughters for
dyspleasyr hurte & dysfigured themselfe with theyr
owne lynyues. ¶ Semblably for lyke caas we rede
how the mayde called Thebana for dyspleasyr f
she had by cause she was defouled & enforced / tyna
bly she put to deth hym that defouled her / & herself
also. And how be it that suche occylsions be not ap
proued / neuertheles by the sayd hystories it appe
ryth how chauncyentes despyreden & prapleden vir
gynyte. for who wyll well consydere / to lyue after
the fleshe is a thyng abhomyable & to god dys
pleasaut / as the appostle sayth in his Epytyle to
the Romayns the .viij. chapytre / sayenge that they
whiche lyue after y fleshe may not well please god
Trouche it is that virgynyte oonly suffyleth not
for aboue that they byhouted to entende to good wer
kes. ¶ And to this purpose spekech saynt Ambrose
to Demetrius in his epytyle .lxxviij. sayenge that a
virgyne & a mayde ought to be styll and symple &
folowe honeste companye / and ought not to be vaca
bounde ne remynge aboute / but the moost parte of
tyme ought to kepe her at home in folowynge the
blessyd virgyne Marye / whiche was allone in her
hous whan changell salewed her. ¶ More ouer the
langage of a mayde ought to be prudent / attempted
& ryght shorte without habondaunce of wordes. In
hyr maner & mayntene she ought to be shamesfaste
& in all her dedes and feates meke & humble. for
by humylyte the blessyd virgyne was moost pryncy

paly agreeable to god/as wytnesseth the holy scryp-
ture. ¶ More ouer saynt Jerom in his epistle. lxxix
in spekyng to a good moder for her doughter sayd
that she ought so to do that her doughter sholde be
alwaye dyligent & bely for to werke/for in ydlenes
comynly virgynyte & mayndenhede is loste & vanysh-
eth. And the maydens ought to consydere how vir-
gynyte is suche a tresoure that yf it be loste/it is irre-
cuperable/& therfore they ought dyligently to ke-
pe it. ¶ To this purpose saynt Ambrose in his .ij.
boke of virgynyte recyteth/how in Anthioche was a
mayde ryght fayre & moche desyred / and fynally
by force was brought to the bordell. And whan she
sawe her there/she began to wepe and to praye god
sayenge. O good lord whiche of olde tyme gauest
to virgynes puyssaunce & strength to surmounte and
ouercome the wyll of men/wouchelauf to kepe & de-
fende me. After this prayer came to her a knyght/
the whiche gaf to her his gowne/to chende that she
myght escape in thabyte of a man/& in dede she so
escaped/and the knyght in stede of her abode there
in her habyte. Thenne came an other knyght & en-
tered in to the same place for to comyle his foule lust
wenyng to haue founden the sayd mayden/and he
seeyng that he was a man in habyte of a woman
made hym to be condemned to the deth/puttyng
on hym the synne whiche is not to be layd/& fynally
was condemned to the deth. And this seeyng
the sayd mayde presented herself to dye for hym.

in sapenge that for the sauynge of her virgynyte he
ought not to deye / but the knyght sayd that he had
leuer to deye / than to see one soo good a mayde put
to deeth / & fynably bothe tweyne were deliuered to
the deeth / & for well doyng were martred. By these
examples & many other it appereth how aunciently
virgynyte was moche prayled & honoured / in so
moche that the maydens that consented to theyr
defoulyng were stoned to deeth / as it appereth in
Deutronomye the .xxi. chapytre. By whiche thyn-
ges it appereth how maydenhede is of hymself as
greable / not oonly to the worlde but also to god pry-
cypally. ¶ And as touchynge this we haue example
of our fyrste parentes Adam & Eue / the whiche as
longe as they were in paradysle they kept virgynyte

¶ How wydowhede ought to be kept holyly ca: viij

Wydowhede is the astate the whiche succedeth
to maryage / & ought to be mayntened in gre-
te humylyte / in grete deuocyon / in synple habyte / in
pylgrimages / & other good dedes. for in wydowe-
de ought the vanytees of the worlde to be renouced
and for her partye praye to the ende þ the loue that
hath ben in maryage be remembred and recorded in
wydowhede / for it is a sygne of lytell loue & of ly-
tel trowth in maryage whan after that the two par-
tyes haue longe lyued togyder / after the deeth of one
of the partyes that other succedeth / and abandons

neeth her to the worlde in dangtres and in deduytes
And how be it that wydowes marie not themselfe
I wyl not couleill them the contrarie / & synguler
ly whan the partyes haue dwelled togyder longe / or
the moost parte of theyr lyfe. And trouth it is that
saynt Jerome approueth not þe seconde espousayles
but yf there haue be ryght good cause in theyr yong
the. Allwaye he concludeth þe it is better tselchewe sp
ne by marpage / than to synne in wydowhede.

¶ How seruauntes oughten to maynteney them in
theyr seruyce Capitulo .ix.

Seruauntes in theyr seruyces oughten to ha
ue dyuerse condycyons / and in a specyall they
oughten to haue .vi. condycyons . fyrste they owe
to honoure theyr mayster . Secondely they owe to
hym faythfulnes. Thyrddy trouth. fourthly obey
saunce. fyftely dyligence. And fynably they ough
ten to haue pacyence in werkis. ¶ And as touchyn
ge the fyrste condycyon we rede in the seconde boke
of kynges / how Joab not withstandynge that he
had vyctorye of the enemyes of his mayster / neuer
theles he wolde that his mayster had thonour / and
wolde not take the cyte vncyill his mayster was co
me. ¶ And as to the seconde condycyon / that is to we
te of faythfulnes of seruauntes Valer^{us} recytech in
his .iij. boke the .viij. chapytre / how Anthonye toke
one of the seruauntes of Cesar his enemye / to who

me he sayd that he muste leue Cesar for evermore
or ellys deye. And somtyme by menaces & somtyme
by promesses he payned hym & he sholde saye that
he wolde forsake and renounce his mayster. And
nevertheles the servaunt sayd alwaye that neyther
for good ne for euill that he coude doo vnto hym/
he sholde neuer forsake ne leue Cesar. In lyke wy
se he recytech of one of the servauntes of Cesar/
the whiche Pompeius myght neuer Induce hym to
his seruyce. ¶ And as touchynge to trouche / it is
certayne that a servaunt beyng a lyar deceyueth
his mayster / and may be cause of many harmes by
falle reportes. for a lyenge tongue lyke venym en
poysoneth the houle and all the dwellers therin.
¶ More ouer the servauntes owen obeyssaunce / ly
ke as sayth the appostle in his Epystle vnto the
Ephesians in the .vi. chapytre in sayenge. Ye ser
uauntes obeye you to your maysters in fere and dre
de / and in synplenesse of herte. And it is not suffy
cyent oonly to obeye / but more ouer it is necessarye
that the servaunt be dyligent. ¶ And to this pur
pose sayth Seneca in his thyrde boke of benefices
the .xiiij. chapytre / that dyligence is moche sytyn
ge in servauntes. And in dede he recomendeth the
dyligence of that servaunt that serued his may
ster in pryson / the whiche as dyscomforted demaun
ded to drynke poyson. To whome the servaunt de
syrnge to obeye / not for ony euill that he wolde to
hym but by ardaunt desyre that he had to do that

dyligently that whiche his mayster commaunded hym / it happened that by hastynesse to obeye hym wenyng to haue gyuen to hym the pottle with poyson he gaaf to hym the pottle of medycyne / and by cause of this hasty dyligence his mayster was saued. ¶ Yet also the seruauntes oughten in theyr affayres and werkes to haue pacyence / and for theyr maysters to endure payne. And to this purpose Valerius recytech in his .vi. booke the .viij. chappre of the seruaunt of Pappynon how he herde saye that some were deputed to flee theyr mayster / & he prayde his mayster that he wolde chaunge with hym his gowne and hode / to thende that he wolde be slayne rather than his mayster yf the caas so requyred / & in dede he wolde deye for his mayster. ¶ He recytech also of the seruaunt of Alucius how for his mayster he endured Innumerable paynes. It appereth theñe how seruauntes oughten for to haue the like condycyons aforesayd.

¶ How they that leden euill lyfe owen to deye euill
Capitulo .x.

God is a trewe Juge / and Jugged euery man Justely / wherfore it foloweth / that he that ledeth an euill lyfe / muste deye an euill deeth. ¶ And herof we haue many examples in this present tyme for the lytell tyme that I haue lyued. I haue none remembraunce that any euill man hath deyed a

good deeth. Trowche it is that by an euyl man I me
ne not euery man þ is a synner / but I vnderstande
hym to be an euyl man þ lyueth contynuelly in syn
ne / & in doyng woele & woele without repentaunce /
& without wyl to amende hym. ¶ More ouer yf we
rede thystories of tyme passed / we shall fynde cleer
ly how they þ haue lyued euyl ben also horrybly deed
¶ How was Cayn deed whiche slewe his brother.
was he not slayne of Lamech whiche was blynde &
la we no thyng / & neuertheles he slewe hym in hū
tyng / as it apperyth in the boke of Genesis ¶ Mo
re ouer Pharao the kyng of Egypte whiche caused
to drowne þ yonge childery of the Jewes / how deyed
he / certaynely he was drowned in the reed see & all
his peple / as it apperyth the .xxiiij. chapytre of Exo
dy. ¶ We rede also how Zeebe & Salmana slewen
the bretheren of Gedeon / but after Gedeon slewe
them / as it apperyth the .viij. chapytre of the boke of
Juges. ¶ Semblably Abymalech þ slewe .lxx. bre
theren vpon one stone / was after slayne of a woman
as it apperyth the .ix. chapytre of the boke aforlaid
And generally a man þ sleeth a man ought to deye
an euyl deeth. ¶ Rede we not how the yonge man þ
laid he had slayne Saull / was afterwarde slayne
by the comaūdemēt of Dauid / as it apperyth the
ij. boke of kyngs the fyrste chapytre. ¶ Semblably
we rede that the theues þ slewen Absoloth camen to
Dauid for to make to hym feste / but Dauid cons
demned them to deeth. Therefore ought they to be

well aduysed that do wronge to other / & make them
to deye without cause. for by the examples aforesayd
it appereth clerely how homycydes owen to deye an
euill deeth. ¶ Semblably they þ ben tyrautes & that
geuen the people and the poore Innocentes ough-
ten ryght well to be aduysed / for it is reason that
they deye an euill deeth. ¶ And to this purpose we
rede how Sylara whiche was a ryght cruel tyraut
was fynably slayne of a woman / as it appereth the
iij. chapytre of the boke of Iuges. ¶ And Saul whi-
che was a ryght grete tyraunt and persecutour of
Dauid / after he slewe hymselfe with his propre
knyf / as it appereth the fyrste boke of kynges the
laste chapytre ¶ And Benedab whiche was so cruel
fynably was byheded by one of his seruantes by the
comaundement of god / as it is wryten the .iij. boke
of kynges the .viij. chapytre. Thenne by these exam-
ples oughten the prynces & the lordes to take hede /
the whiche by theyr tyrannyes done many euilles
to theyr subgettes / & by theyr cruelnesse make ma-
ny men to deye / & by vengeaunce for to haue theyr
good. for certaynely theyr euill lyfe by ryght requy-
reth an euill deeth.

¶ How the parentes & in aspecyall the fader & moder
oughten dyligently thynke on theyr children ca:xi:

The parentes and syngulerly fader & moder
oughten besely to thynke on theyr children

and to do payne by good doctryne and by good tes-
chynges that they be by good doctryne Instructe &
taught in good maners. ¶ For as Arystoteles sayth
in his .viij. boke of Ethykes / the fader is to his so-
ne cause of his nourysshynge / and cause of his dys-
cyplene / by the whiche wordes it suffyleth not oonly
that the fader be cause of his childery by generacy-
on / but more ouer he ought to nouryssh and teche
them. ¶ And to the same purpose sayth the wyle
man in the boke of Ecclesiastice the .viij. chapytre.
¶ Si filij tibi sunt. erudi illos. That is to saye / yf
thou haue childery / thou oughtest to teche them.
¶ And in the Prouerbes sayth the wyle man in the
xxij. chapytre. ¶ Noli subtrahere a puero disciplinā
That is to saye þ thou oughtest to take hede that
thou enpeche ne lette not the childe fro his doctryne
and his techynge. ¶ And to this purpose sayth the
appostle in his Epystle to the Hebrewes in the .xij.
chapytre. ¶ Quis inquit filius. quem non corripiet
pater. q. d. nullus. That is to saye / who is that sone
whome the fader shall not correcte / as who sayth /
none. for the appostle sayth that euery fader ought
to correcte his sone. ¶ And herto accordeth that whi-
che Polycrate recytereth in his .vi. boke the .iij. cha-
pytre sayenge / that the Emperour Octauyan ma-
de his soncs to be taught and for to exerceyse feates
chyualrous. And his doughters he made for to be
taught to werke wulle / to the ende that they myght
lyue by theyr labour in caas that fortune faylled

them. ¶ And Tullius in his questyons tusculanes
 recyterh how the kyng Lygurgis taught his yonge
 childery for tendure euill & harme / and to knowe
 the good. for the childery enseywe gladly and fol-
 lowe the doctryne that is gyuen vnto them in theyr
 yowthe / lyke as Seneca sayth in his fyrste boke of
 Ire. ¶ Therfore sayth thapostle to the Ephesians
 the .vi. chapytre. ¶ *Educas illos .i. filios in disci-*
plina et correctione dñi. That is to saye that they
 that haue childery ought to enseyne and teche them
 by dyscyplene & by good correccion entendynge to
 good. ¶ And to this purpose we rede the fyrst boke
 of kyngs how hely was ryght greuously punysshed
 by cause he chastyled not well his childery. ¶ And
 therfore sayth Tullius in his fyrste boke of offyces
 the .xxxvij. chapytre that the best herytage that fa-
 der & moder may leue to theyr childery that is that
 they be garnysshed of good maners / of vertues and
 of good customes.

¶ How childery owen obeyssaunce and honoure to
 theyr parentes Capitulo .xij.

The childery that is to wete sones & dought-
 ers owen to obeye theyr parentes / lyke as
 the appostle sayth to the Ephesians the .vi. chapy-
 tre. ¶ *Fili obedite parentibus vestris.* That is to
 saye / ye childery obeye ye vnto your parentes. ¶ And
 the wyle man sayth in his Ecclesiastice / who that

honoured his fader / that lyue the lenger yf. ¶ Mo
re ouer the childer ought to loue partyghely theyr
fader and moder / and in nede locoure them lyke as
Scyppon dyde / the whiche put hymself in peryll of
deth for to saue his fader. ¶ And also Eneas for
to delyuer his fader passed by the myddes of his en
nemyes / for nature enclyned hem so to do. ¶ More
ouer of this loue we haue examles in Nature. for
as sayth saynt Ambrose in his Exameron the fyfte
Omelye. The storkes bey of suche condycyon that
they locoure theyr parentes whan they ben aunty
ent and olde / and recouere them with theyr wynges
and fethers / & supporte them in fleyng / and also
admynystre to them theyr noureture & theyr necessity.
¶ And to this purpose sayth Valerius in his .v.
boke the .iij. chapytre / that the fyrste lawe of nature
is to loue the parentes. ¶ And he recytech of the
good doughter / the whiche seeynge her mod in pry
son & condempned to deth / euery daye she dyspyted her
and with her owne mylke noureysed her. Thenne
was the Jaylor moche admeruaylled / how the sayd
moder lyued so longe / seeyng that he admynystrid no
thyng to her / ne her doughter also. for the Jaylor
had not suffred her otherwyle to entre to her mod /
thenne the Jaylor on a tyme espyed how the dought
er gaf to her moder to souke on her brestes / and he
recounted it to the Juge of the contree / the whiche
seeynge the loue and boite of the doughter / pardo
ned the moder / & delyuered her to her doughter for

the bounte of her. ¶ More ouer Valerius recytech of
the good doughter the whiche nourysshed her fader
in his grete olde age with her mylke. ¶ Also he re-
cytech of Drellus the whiche was dymbe & myght
not speke / & it happed so that persyan wolde haue
slayne his fader / & he payned hym to speke / & wep-
te by cause he myght not speke & saue it to his fa-
der. And thystorpe sayth þ for his bounte langage
was gyuen to hym. ¶ And therfore sayth Valerius
*Quicquid optima rerū est natura. que pietatē est
magistra.* That is to saue / that nature is a ryght
good thyng / the whiche is maystresse of pyte. ¶ Al-
so he recytech of Cornelian the whiche was bannysh-
ed fro Rome. And fynally he conquered the seyg-
norpe of Rome. ¶ Bulques enemye of Rome came
ayenst the Romayns with ryght grete pupllaunce /
for to venge hym of his bannyshment. And þ seeyn-
ge the Romayns they sente to hym his moder the
whiche dwelled in Rome / for to praye hym that he
wolde forbere for her sake / the whiche seeynge his
moder / was anone appealed & obeyed to the prayer
of her in sayenge / that more hath done the loue of
my moder / than hath done the strength of the Ro-
mayns. ¶ For as Arystoteles sayth. *Diis. magis
tris et parentibz. nō possumus reddere ad condignū.*
That is to saue / that no man may yelde ne rendre
to god / to his mayster / ne to his parentes lyke byen-
fayt as he hath receyued. ¶ And to this purpose spe-
keth Rauenne sayenge / that lyke as þ lonne wout

bernes or rayes shyneth not / & the welle or fontayne
without rennyngge tarpyeth / a tree without braunches
wereth drye / & a body without membres roteth. In
lyke wyse a childe without loue of fader & moder is
none childe / but of the nombre of them the whiche
is wryten in þe gospell. ¶ *Dos ex patre dyabolo estis*
That is to saye / ye be childery of the deuyl your
fader. for the childery of the deuyl can not obeye
ne haue loue ne charyte / but the childery of god ben
of contrarpe condycyon. ¶ And herof we haue an
example of Ihesu Cryst / of whome is wryten in the
gospell of saynt Luke the .ij. chappytre. ¶ *Erat au-*
tē subditus illis. That is to saye / that Ihesu Cryst
was subget to his parentes.

¶ Of the astate of marchaūtes Capitulo .xij.

MArchaundysse ought faythfully to be gouerned & mayntened without fraude & without vylure / for other wyse it is not marchaūdyse / but it is deceyte / falsehede / and euyl. And therefore it is wryten in Exody the .xij. chappytre. ¶ *Nec vlura opprimes proximū tuū.* That is to saye that no man ought to oppresse his neyghbour by vylure / and lyke sentence is wryten in Lemiticū the .xxvi. chappytre. ¶ And the prophete sayth / that they shall be with hym þe lene not theyr moneye to vylure / & that loue trouthe / that myslaye not of other / & þe lyue without doyngge euyl to other. ¶ To this purpose spe-

heth saynt Ambrose in his .iij. boke of offyces/ and
adrelleth his wordes to marchaūtes sayenge/ wher
fore conuertest thou thyng engyne to fraude/ wherfo
re desyrest thou hurte to thyng neyghbours/ wherfo
re desyrest thou famyne / or wherfore desyrest thou
scarlpyte/ or wherfore clypest thou the tyme of deth
or sclerpyte/ certes þ̄ sayst thou art subtyll thy selfe/
but this to do or to desyre is no subtylle/ but shrew
denes & euyll/ and that whiche thou callest pourue
aūce is fraude couetyse & vlure. ¶ More ouer saynt
John Gyslostom vpon the gospell of saynt Ma
thewe in his .v. Omelye sayth/ þ̄ there is no thyng
more fouler ne more crueller than is the vlurer/ the
whiche secheth alwaye his owne prosperyte in the
aduersyte of other. ¶ And Tullius in his fyrste bo
ke of questyons tusculanes compareth the vlurer to
the homycyde/ for lyke the homycyde taketh awaye
the lyfe / so done the vlurers taken awaye the sub
staūce fro the poore people. ¶ Thenne ought the mar
chaūte to take more hede to faythfulnes & trouthe/
than to habondaūce. for the goodes euyl gotten ben
wytnesse of the perdyccion of the soule of hym that
hath euyll gotten them/ and it suffyleth not in mar
chaūdyle to eschewe vlure/ but more ouer to mayn
tene trouthe in weyght & in mesure/ and in al other
thynges þ̄ apperteynen to marchaūdyle. ¶ For as
the wyle man sayth in his prouerbes the .xx. chapy
tre/ god hath in abhormynacō euyll weyght & bas
laūces fraudoully vled. ¶ And saynt Mathewe in

his gospels the .vi. chapytre sayth / that god shall
Justefye the balaunce & the weyght deceyuable / and
them þ ben ryche by theyr synnes & lesynges / & shal
yelde therof reason. And therfore it was comaunded
in the olde lawe as it is wyrtyn in Leviticū the .xix.
chapytre / that all marchaūdys sholde be made trus-
ly in weyght & in mesure / bushels & quarters / and
in all other thyngs semblably. And every marchaūt
ought to knowe that by the mowen of fraude they
may not were ryche / seen that theyr conquest by su-
che mowen is not oonly to themselves / but it is the
charge of the soule as sayd is . And the euill mar-
chaūtes ben semblable to fenix the whiche assem-
bleth all his buchettes & styckes in the hye mountay-
ne & fynably the fyre enflameth them / & the fenix
is brente in the myddes of them. In lyke wyse the
vntrew marchaūtes assemblen the rycheesses euill
goten in the mountayne of theyr pryde / and fynably
there brenne by couetyse in the myddle of theyr
goodes . Also by cause that it is sayd that in mar-
chaūdys ought loyalte & trouthe to be mayntened /
but some may demaunde yf it be of necessity / that
the marchaūt seller saye to the byer all the defaultes
that he knoweth in that thyng whiche he wyl selle
¶ This questyon was made auncyently bytwene
Dyogenes & Antipater his dysciple / & by maner of
dysputacyon sayd Dyogenes / that hym semed it
sholde be folpe in the marchaūt to blame his mar-
chaūdys. And Antipater sayd it is no folpe / but it

was faythfulnes and loyalte/for otherwyle he shol
de deceyue his neyghbour. ¶ And shortly this dys
putacyon recytech Tullius in his .iij. boke of offys
ces the .xij. chapytre/ & in answerynge to this ques
tyon he sayth that Dyogenes defendeth vtylyte/ &
Antipater maynteneth honeste/ and by cause that
honeste is more worth than prouffyte or vtylyte/ con
sequently it foloweth that the marchaūt ought not
to hyde ne to couere his defeaute of his marchaūdy
sc. ¶ For as the wyle man sayth in Ecclesiastice the
xxi. chapytre/ the marchauntes oughten to treate
theyr marchaūdy in adressyng eche other in trou
the and in faythfulnes.

¶ Of the state of pylgrymages Capitulo .xiiij.

This present lyf is a ryght pylgrymage/for
as the pylgryme goth alwaye without reste
in any place longe wherof is made mencyon. In
lyke wyle the lyfe of a man taryeth not longe in to
this worlde/and hath no chynge of assuraūce. And
this wytnesse to vs the appostle sayenge/that we
haue here no cyte permanent ne abydyng. Trou
the it is that they be not pylgryms that of this worl
de maken theyr paradyle/ the whiche oughten to
consyder how Abraham by the cōmaundement of
god departed fro his contree and wente/ & dwelled
in to a straūge contree. And thenne god gaf to hym
his blesyng/ as it appereth in the boke of Genesis

the .xii. chapytre / by this example is lygnefied to
vs how notwithstandinge that we be in this worlde
de here bodely / neuertheles in espyte we ought to
go aboue by good werkes & for to mayntene good
lyfe. And to this pylgrymage we be called / for lyke
as we see þ the tree transporteth fro short to hye by
his growynge. In lyke wyle a man that transpor-
teth his herte fro this worlde in to þ other groweth
more lyghly in good lyfe and in vertus. ¶ And to
this purpose sayd Ihesu Cryste that no man is ac-
cepte for a prophete in his owne contree / so thenne
euery man ought to go in to a straunge contree / &
it is none other thyng to saye but that in this worl-
de whiche is our contree ben none other but pylgry-
mes proufftyng fro good to good / and fro vertue
to vertue / the whiche ought not to cesse to go ne to
proufftye / tyll that they be atte terme desyred / that
is to wete in heuen. ¶ More ouer we ought to adu-
se how the pylgrymes acompten & reken euery daye
with theyr hoostes . In lyke wyle we ought euery
daye to aduise and take hede how we lyue & paye
to god our debytes in knowlechyng our trespasses.
As dyde an auncyent wyle man named Septimus
of whome recytech Seneca in his thyrde booke of
Ire / how euery daye he acompted and toke hede of
how moche his lyfe was empeyred ocher amended.
And also it is good to consydere how and how lon-
ge the lyf of a persone endureth / and how it lasteth
and shorteth / be it in slepyng or in wakynge al

Waye our lyfe lasteth / and noo thyng prouffyth
to vs the tyme passed / but in that we haue done
wel and goten vertues in the grace of god. ¶ Ther
fore sayth Maximian / that the tyme draweth after
hym all thynges mortall . And as the heuen tour
neth / semblably our lyfe renneth after it without
cessyng and without restyng / for suche is the na
ture of the deeth of a creature. ¶ And to this purpos
le a phylosophre named Secundus demaundeth
what it is of a man . And he answereth that he is
none other thyng but a fantasie that soone is pas
seth awaye . And he sayth afterwarde that a man
is þ vessel of deeth / a pylgryme without reste / hoost
of the erthe / and wormes mete. Thenne ought eue
ry man vpon this sayenge aduyle hym / and moche
humble hymself of what estate the be of. for pryn
ces / kyniges / prelates / bourgeyses / and marchaūtes /
and generally all people ben of shorte lyfe / and all
of mortall condycyon. ¶ And therefore sayth Plini
us in his .vi. boke / that not withstandyng that a
man be moost partyght amonge all mortall crea
tures / neuertheles his lyf is moost myserable / moost
daungerous / and subgette to moost grettest thought
for nature gyueth to beestes hornes for to defende /
thym / hyde & heer for theyr vesture / felyng to nou
ryllhe them / wynges for to flee / and also of other
necessytees for pourueaūce to all bestes. But a man
is borne naked / without felyng / without strengthe
without vesture / without knowleche / and without

defence. Our lyfe thenne hath ryght lytell begyn-
nyng / and the contynuaunce endureth ryght gre-
uouſely / for after the meſure that the knowleche co-
meth / the thought groweth and increaſeth / and the
man wretch the more melancolpous / that hath in
his condycyon more verry and partyght knowleche.
For yf a man lyueth in myſerye / thenne he wretch
melancolpous by cauſe of his neceſſyte. And yf the
man be in proſperyte / thenne his Joye ſhall be mo-
che lytell yf he well conſydere how ſhort his fortune
ſhall not longe endure. ¶ For as Valerius ſayth in
his .ix. booke. Manneſ lyfe is but a courte moche
lytell and harde to paſſe / for in the waye is none
other thyng but pouerte and myſerye. And yf ther
be ony good or well / he is alwaye in peryll of fortune
ne aduerſe / or of naturall deth. ¶ And Boece in his
thyrde boke of Conſolacyon in ſpekynge to the ry-
che man ſayth thus / thou wylt be prayſed and re-
nōmed aboue other / but aduyle the well in what peryll
thou art / for the deth approcheth to the / and in thy
fortune is no ſurete. ¶ And therfore ſayth Maris-
mian. O lyf humayne that thou art myſerable / for
thou art alwaye in peryll of deth / thou art without
ſurete / thou art no thyng ſtable / & fynally in ſpe-
kyng of hys ſelfe ſayth. Alas where becom the
goodes of tyme paſſed / in ſtede of lawbyng now I
wepe / my Joye is touned in to heynelle / thenne is
it folye for a man to aſſye and truſte in fortune / ne
in the lyfe humayne / for naturally all demaunde

ruyne. ¶ More ouer late vs enquire and demaunde
where they ben bycomen that haue lyued so plesau-
ry in this worlde. And me semeth that the grete /
myddle and lytell deth hath put in his subgeccyon
is not Octaupan deed and Cressus whiche were so
ryche. Salomon the wyle. Sampson the stronge.
Dauid the loyall. Holofernes the geaunt / and all
other puppsaunt conquerours / hath not deth dyscon-
fyted them. By the whiche it appereth þ the lyfe is
uncercayne / shorte and myserable and therfore no
man ought in his lyf haue grete fayth ne hope / for
the deth cometh comynly whan a man wencheth for
to regne moost hye and longe in his grete puppsau-
ce and strengthe.

¶ How all dedely synnes desyren the deth ca? .xv.

Dedely synne maketh a man to deye / seen
that the auncyentes were pylgryms. ¶ And
to this purpose we rede how Plato went on pylgry-
mage in to Egypte for to lerne the scyence of astro-
logye / as Polycrate sayth in his .iij. booke. ¶ And
Pythagoras for to lerne trouthe went in to Unde / &
after was in Egypte and in Babylon / as recytech
Polycrate in his .iij. boke. ¶ The childery also of
Abraham were .iij. hondred pylgryms / & after was
gyuen to them the londe of promysyon by the whi-
che thyng appereth þ we ought to lyue as pylgrys
yf we wyll come vnto perfeccyon. Trouthe it is þ he

is not a pylgryme that alwaye hath his herte on
the contree þ he cometh fro. ¶ And to this purpose
we rede how a man somtyme demaūded of Socra
tes / why his pylgrymages prouffted no thyng to
hym / the whiche answered to hym / that the cause
was for as moche / as not withstandyng that his
body went / neuertheles his herte remeued not / wher
by it appereth that the pylgrymages oughten not
to be done oonly with the body / but with the herte &
with good wyll. ¶ And as touchyng to the pylgry
mage of the soule / it is Inpossyble to do it well / but
yf the herte be dyspoyled of worldly affectyons / for
the synnes letten the pylgrymes to do well . for as
we see that grete burthens / grete heuynesse of body
grete fattenesse / grete age / and grete lehenesse letten
the pylgryme to do his pylgrymage. In lyke wyse
the burthen of couetyse / the heuynesse of our slouth
the fattenesse of our delytes / & the olde age of our
synnes letten our pylgrymage and our saluacyon
also . for all these thynges letten vs to go and ac
complysh the our pylgrymage.

¶ Thus endeth the fourth boke.

¶ Here foloweth the .v. boke / the whiche treateth of
deth / & how no man ought to gloryfye hym of his
astate.

¶ fyrste it speketh how the lyfe is shorte and of ly
tell enduryng Capitulo Primo.



Ob sayth that a man is of short lyf
the whiche is full of myserie & pos-
uerite. for lyke as the floure vanys-
sheth awaye / & as the shadowe fleeth
fro place to place. Ryght so the lyfe
of a man passeth shortely and ryght
lyghly. By whiche it appereth that no man ought
to gloryfye hymself of his lyfe. for yf thou be yong
ge / therfore art thou not a certayned that thou shalt
lyue longe / for to deye it is a lawe comyn to olde &
to yonge / and yf thou be olde thou oughtest not al-
so to gloryfye the of the tyme that is passed / and of
whiche is no thyng lefte / nomore than of a cloude
whiche is spred & passed awaye lyke smoke. ¶ And
to this purpose recollecteth Seneca in his boke of na-
turell questyons / how somtyme one demaunded of a
man how many yeres he had / and he answered in
this maner. I knowe for trouthe / that the yeres that
I haue passed ben no tyme / for of them is nomore
than they had neuer be / and therfore thou oughtest
not to saye that thou hast so many yeres / it lytteth
well that thou saye that thou hast loste so many ye-
res / for they ben passed / and thou shalt neuer haue
them agayne / ne thou shalt neuer see them / wherfo-
re it foloweth that no man ought of his grete age
to gloryfye hymselfe / ne of his yongthe also / for of
tyme passed there is no more / and of tyme to come
is no certayne. ¶ And to this purpose sayth Dwyde
in his .iiij. boke of the arte of loue / that the age of

a man is as the water that renneth one waye / and
neuer retourneth agayne / and in lyke wyse renneth
the cloude that is passed. Thou thenne that art wy
se oughtest well to aduyle the by reason and thyns
ke that there is no thyng of the lyfe of this worlde
¶ And of this present myserye we rede of Job that
he lyued hondred and .xl. yere after his myserye /
and sawe childern of his childern vnto the fourth
generacyon / and thenne he deyed / but he lyueden in
his olde age more worthly and more Joyously than
he dyde byfore his tribulacyon / as it is wryten in
the .xliij. chapytre of his boke. ¶ We rede also how
the poore Lazare / the whiche hadde pacyence in his
aduersyte / deyed synably of a moche gloryous deeth
for the angellys bare his soule in to heuen and lod
ged it there in Abrahams bosom / as saynt Luke re
cyteth in his .xli. chapytre. ¶ And therfore sayth
Saynt Austen / that he ought not to haue any euill
deeth that hath lyued a longe good lyfe / for sythen
that god is mercyfull to synners / by more stronger
reason he is mercyfull and debonayr vnto the Iuste
and good men / and I can not byleue that god forge
teth at his deeth hym that hath serued & loued hym
¶ And to this purpose we rede how moche was
good and Iuste tofore god / the whome he toke and
lette hym in paradyle / as it is wryten in the booke
of Genesis. ¶ And of Noe we rede how god pre
serued hym fro the euill deeth / that is to wete of the
flood by cause he was of good lyf / as it appereth in

the boke aforesayd. ¶ And of Loth we rede also how
god preserued hy from a vylaynous deth / of whiche
deyeden they of Sodome & Gomorre / & it is good
to wete / god had not preserued hy yf he had be of e/
uyll lyf & of the condycō of othe. ¶ More ouer yf
we wyl aduyle vs of the deth of the good olde fads
we shall fynde þ they deyed in good wytte mynde &
aduyle / & at theyr deceste they enseyned ryght well
theyr childern & ordeyned ryght well of theyr succel
syon . As it apperyth of Jacob whiche taught his
childern þ one after þ other & prophcyed many thy
ges to come / & after he gaf vp his soule moche de
uoutly to god / as it apperyth y. xlii. chapytre of Ge
nesis ¶ Thobye also taught his sone & his newwes
moche swetely / & shewed to hem his departynge as
it apperyth in his boke. ¶ Semblably we rede how
Mithathyas tofore his deth shewed to his childern
ryght well aduysedly / as it apperyth the fyrst boke
of Machabees / by the whiche thynges we see & may
clerely apperceyue how a good lyf procureth a good
deth . Thenne me semeth no man ought to doubte
the deth whan he maynteneth a good lyfe . ¶ And
to this purpose sayth Arystoteles in his boke of the
apple that the wyle man ought not for to desyre the
deth / but and yf it come he ought not to doubte it /
for it is a lytell thyng this present lyfe / as it shall
be sayd here after.

¶ How this present lyfe ought to be despyled ca. ii.

The body of the man is no thyng ellys but
the pryslon of the soule / & by cause no pryslon
may please / it foloweth that lytell ought this lyfe
present to be pleasaunt / & that the body is as a prys
lon to the soule is a thyng cleere / for the body dely
reth all the contrarpe of the soule & empecheth and
letteth the good werkes to the whiche the soule is en
clyned. ¶ And to this purpose sayth Hyldbertus þ
whan a man deyeth / the soule is delyuered fro prys
lon. ¶ And to that purpose recytech Eusebi⁹ in his
cronycles / how many haue slayne themselves for cau
se of the anoyauce of this present lyf / as he þ slewe
hym for payne that he had of the feuer quartayne.
And Lucretie also by cause she reputed herself dys
honoured / & trouche it is that no persone ought to
slec hymself / as saynt Austen sayth in his boke of
the cyte of god / & repreueth them that haue slayne
themselves / as they that ben aforseyd named. Neuer
thelesse by the sayd hystories it appereth how this
present lyfe is moche ennoyous / & not oonly to them
that be in aduersyte / but also to every good creature
whiche desyreth parfygghly heuē is this lyf noyous
seen that this corporall lyfe is but greuous to them
that desyre euerlastyng lyfe / & by consequent he de
serueth deeth bodily that synneth mortally / but ma
ny ther ben that sette noo thyng of many synnes /
notwithstandyng they be greuous & weyghy / and
yet they ought to be aduysed & consydere / how som
tyme many haue be slayne & deed by cause of synne

that they dayly comyle & also ryght comynly. ¶ We
rede we not that by cause of lecherie that god made
all the worlde to deye by the flood / excepte Noe his
wyf and his childern / as it is wryten in the boke of
Genesis the .viij. chapytre. ¶ Wherfore were slayn
ne Innumerable people of the trybe of Beniamyn
but for the lecherie whiche was comyled in the wyf
of the Euyte / as it apperyth in the .ij. chapytre of
Judyth. And many other also were euilly put to
deth / as I haue reherced in the seconde boke in the
chapytre of luxurie. ¶ More ouer we rede in holy
scripture / how many somtyme were slayne & deed
by cause of dyuerse synnes / the whiche ben on this
dayes smale & lyght reputed. ¶ We rede we not how
sometyme who someneuer blasphemied god / he was sto
ned to deth of the people / as it apperyth the .xxiiij.
chapytre of the boke of Leuiticum. ¶ Alas on this
daye the name of god is blasphemied without drede
or fere of his punycyon. ¶ And as Saynt Austen
sayth / many ben hardy to trespace by cause that god
delayeth theyr punycyon / but the tyme shall come þ
the payne shall be soo moche more greuous / as the
delaye shall be more longe. ¶ We rede also þ Goliath
blasphemied the name of god / but Dauid whi
che was thenne a childe slewe hym with his owne
swerde / as it apperyth the fyrst boke of kynges the
xviij. chapytre. ¶ More ouer we rede how many we
re sometyme deed by cause of Inobedience / & other
by cause of murmure / & many other by cause of ras

uyne or of nedygence / and neuertheles the tyme is
 now in whiche the creature humayne sette but lytel
 for to obeye god. Murmure and detraccon regneth
 in these dayes in the worlde / & to all maner synnes
 the people ben all endyned . Thence we ought to
 be aduysed how somtyme many deyed & were slayn
 for cause of suche synnes as we dayly do & vse.
 ¶ And to this purpose we rede how the childern of
 Aaron were brente & deuoured of the fyre by cause
 they offred of the fyre in the temple ayenst the wyll
 of god / as it appereth the .x. chapytre of Leuiticū.
 ¶ Wherfore I wolowed the erthe Chore Dathan &
 Abyron but for as moche as they murmured ayenst
 Moyses / as it appereth the .xvi. chapytre of the bo
 ke of Nombres. ¶ Wherfore was Herode smoten &
 slayne of his enemyes / but for he wolde appropriate to
 hymself the louniges of god / as it appereth the .xij
 chapytre of the Actes of the appostles. ¶ Wherfore
 was Ananias & Saphire stoned to deeth / but for as
 they fraudclently toke awaye the goodes whiche we
 re ordeyned to the seruyce of god / as it appereth in
 the same boke the .xv. chapytre. ¶ O lord god yf
 thou now punysshest semblably them that trespace.
 I byleue that there sholde be moche fewe synners / &
 that many sholde moche drede god / whiche now
 dayly do euyll. But as the scripture sayth / god suf
 fred synners to lyue / to thende þ they conuerte them
 fro theyr synnes / & whan they lyue longe without
 conuertynge themself / so moche more ben they heuy

and of theyr nedlygence so moche gretely shall they
be punysshed. Trowthe it is þ some folysse people
saye oftymes that they lyue longe by cause they be
shrewes & euyll / & also they haue an hope to length
theyr lyfe by cause they be euyll & shrewes by euyll
doynge / but that is a folysse hope / for they ought
to consydere & beholde the folysse thoughtes / and
that for suche hope they deserue the deth & beyn In-
dygne & vnworthy to haue the tyme in whiche they
may amende them / they ought also ryght well to
aduyse them how the same god that punysshed the
auncyent people whiche were in the olde tyme / the
same god without ony helpe may at all tymes pun-
nysshe them yf it please hym . And whan he forbe-
reth of his grace / it is for to aduyse vs the better. It
is a grette vnkynndenesse for to do the worse / for to
wene to lyue the more lenger / and therby to lengthe
his lyfe . ¶ Ingratytude or vnkynndenesse / thou
art cause that many lese theyr graces / whiche god
graūteþ to them that wolde amende them. Ther-
fore ought every man to knowe & remembre the gra-
ce that god hath done to them / whan he hath suf-
fred them longe to lyue . for after the mclure the
lyfe is more longe / the synnes beyn the more greter /
whan a man lyueth without correccyon & without
amendement. Alas we ought to consydere how for
every synne we deserue the deth as it is tofore sayd.
¶ Wherfore deyd hely / but by cause he was nedly-
gent for to chastyle his childery / as it apperyth the

fyrste boke of kynges the .x. chapytre. ¶ Wherfore
 was Absalon slayne but for his pryde / whan he wol
 de haue occupied the Royame of his fadir / as it ap
 peryth the .ij. boke of kynges the .xviij. chapytre.
 ¶ We rede also how Balchazar was ryght euill /
 & therfore he deyed an euill dech / as Danyell recy
 teth in his .vi. chapytre ¶ Wherfor dyde Archytosel
 hange hymself / but by cause þ he was in despayre
 by cause of the false counseyll þ he dyde ayenst Da
 uid / as it is wryten the .ij. boke of kynges the .xviij.
 chapytre. ¶ Also they that falsely wytnessed ayenst
 Danyel were not they deuoured of þ Lyons ¶ Wher
 fore were they horribly slayne þ wytnessed falsely
 ayenst Sulanne / but by cause they falsely accused
 her. Therfore they that vnrasonably synne / they de
 serue dech as it is aforseyd.

¶ How no man ought to doubte ne to fere the dech
 Capitulo .iij.

God saued them that louen hym and seruen
 hym / for in the gospel he promysed that they
 shall neuer peryshe. ¶ To this purpose sayth the
 prophete. Juste & trewe men shall lyue perdurably /
 & shall flouryshe as a palme. By reason also they
 that goo the ryght waye shulley aryue at a good
 port / they thenne that lyuen Justely shulley deye of
 a good dech. Troushe it is that we rede some hysto
 ryas apocryfats & not approued / the whiche sayen

that somtyme many good heremytes that lyueden
all theyr lyues holyly / and neuerthelesse in chende
by dayne glorie or for other synne they deyed not
well. But sauyng the reuerence of them that haue
wryten suche hystories / as me semeth they be not tre
we / but contrived. for it may not be þ god suffreth
not a man to melpyse ne to synne at the poynte of
deth / whiche all his lye hath lyued & serued hym de
uoutly. But it myght so be that many haue shewed
all theyr lyues to be good & deuoute / whiche were
no thyng so the whiche deyed euill & no good deth
& that is no meruaylle / for ypocresye is a synne that
well deserueth to deye an euill deth / but of them
that be good without fayntise. I may not byleue su
che hystories / for the good lye deserueth a good deth
¶ And to this purpose we haue many examples au
tentikes and approued / by the whiche it apperyth
how the good peple deyed well & holyly. ¶ Rede we
not how Moyses synguler seruaunt of our lord deye
ed ryght worthely & by the comaundement of god.
And the scripture sayth that god buryed hym as it
apperyth in the boke of Deutronomye. ¶ Sembla
bly we rede how helpe the prophete was ryght glo
ryously lyfte vp in to paradyle / for he beyng nygh
his deth there appered a carte & horse clere as fyre
descendynge fro heuen / whiche toke hym and trans
ported hym in to paradyle terrestre / as it apperyth
the .iiij. boke of kynges. ¶ How deyed also Job
the good and pacyent. Certaynely we rede that af

ter the tourmentes & trybulacyonis whiche he endu-
red without synne & suffred moche pacyently he ly-
ued hondred and .xl. yere/and deyed well & holply.
¶ Also saynt poule sayd I desyre the deth for to be
with Ihesu Cryste. Trowthe it is that his desyre
presupposed the wyll of god / for other wyse ought
none to desyre it. And how be it that many loue this
lyf & the worlde also/to be fouled in folye & in euyl
aduyse/for as thapostle sayth we haue here in this
worlde no cyte perdurable/but we ought to enquire
and gete the cyte of heuen/by whiche it apperyth þ
many be deceyued that alwaye wolde lyue here/for
they desyre that whiche may not be naturally/theyr
desyre also gaynsayen to theyr saluacyon. ¶ And
therfore sayth Therencius in his .iij. boke / that
people of grete courage hatey this lyf/and doubten
no thyng the deth / and therfore thou oughtest not
to procure thy deth ne abredge thy lyf vnduely/but
thou oughtest to desyre the lyf to come in suche wy-
se that this lyfe be not to the as a paradysc in thy
herte or as thy last truste. And take hede to the Dly-
phaunt the whiche whan he slepeth / leneth vnto a
tree/& thenne comen the hunters the whiche cutten
the tree/and so the Dlyphaunt falleth and is taken
and slayne. In lyke wyse it happeth to them that
setten theyr truste in this present lyf / for the tyme
shall come that theyr truste shall all be losse/& also
they shall see that it is a lytell thyng of the lyfe of
this worlde/& me semeth that it were good þ a man

sholde remembre fro the daye of his byrth vnto the
daye of his deeth / he sholde fynde that the daye of
his deeth sholde be more worthy than the daye of his
byrth / for a man is borne in synne / & yf he wyll he
may deye in grace / the daye of his byrth is the daye
of entrynge in to myserye / trybulacō / & in afflyc-
cyon / but þ the daye of deeth is more worthy it appe-
ryth / for a man is borne all Ignoraūt and without
knowleche / but at his deeth thenne comynly a man
knoweth god & hymself / thenne is þ the daye þ he
hath moost very repentaūce / wherfore it apperyth þ
the daye of the deeth is more happy comynly than
the daye of his byrth / & therfore many wyle men ha-
ue receyued the deeth Joyously. ¶ And to this purpo-
se sayd Mercurye to a man . I wolde sayd he yf it
pleased god þ I were quyte out of this worlde / to the
ende that my soule were lyfte vp aboue in to heuen.
¶ And certaynely we rede how plato made somtyme
a newe boke named Phedron in whiche he pre-
ueth & sheweth how a resonable soule ought after
this lyf to haue heuen / the whiche boke Empedocles
studyed moche dyligently / & whan he apperceyued
þ the soule was ordeyned for to haue suche a good /
he despyled moche this lyf / & mounted vpon an hye
walle / from whiche he fylle for to shorte his lyf for
to gete & haue heuen / & how be it þ his oppynyon is
not good ne approued / neuertheles by the sayd hys-
toyre it apperyth that he that entendeth to haue he-
uen ought lytell to prayle his lyf.

¶ How yet no man ought to doubt the death ca. iij.

I T appereth yet by Seneca in his booke of remedies of fortune in which he sayth that it is folye to drede that which cometh of nature and that one may not elschewe. ¶ And therfore in his vi. booke of questyons naturell he hysself sayth that the wyle man ought not to doubt the death / ne the thynges also by which he may deye by honour. for the knyghtes ought not to fere ne doubt bataylle founded by ryght & in realou. And the wyle man ought not to hyde the trouche / supposed that therein be peryll of death. ¶ And to this purpose sayth Varro in his sentences / that he is a fole & doubteth the death / for he taketh two paynes for one / that is to wete the death / and the drede which may no thyng ge prouffyte to hym but encrease his payne. ¶ And therfore sayth Seneca in his .iij. booke of questyons naturell. It is a lytell thyng sayth he of the lyf of a man / but it is a greter thyng whan a man may & can despyse his lyfe / for thenne shall he be sure in see and on londe / in bataylle and in all perylles. Thenne ought every man desyre to deye without drede as afore is sayd. ¶ Now wolde god that the ryche men of this worlde wolde take hede herto / for thenne sholde they lytell doubt the death / and lythll loue theyr goodes / seen they muste nedes leue it all. ¶ And therfore sayth Seneca in one of his epytles wherfore wepest thou whan the byhouerth & muste

nedes deye/for as moche fole is he that wolde lyue
all the tyme to come/as he to whome it dyspleaseth
by cause he hath not lyued all þe tyme passed. ¶ And
to this purpose recounteth Valerius in his .vi. bo-
ke/how that the kyng Lazuriatus dyde do crucifye
a man named Theodore/by cause that he had res-
pued hym of certayne euylles that he had done.
And thenne Theodore beyng on the crosse sayd. I
had as leue sayd he deye on hys on the crosse/as to
deye lowe on the erthe. ¶ And therfore sayth Lucan
in his .viij. boke/that no man ounht to doubte the
deth/seey that it is the laste payne & the ende of all
myserye. Of whiche deth spekech a phylosophre na-
med Secundus. One demaundeth what thyng is
deth / and he answered & sayth/that it is the drede
of ryche men/the desyre of poore men/the Joye of
wyle men/and the ende of payne. ¶ And Macrobi-
us in his fyrst boke of the dreame of Scyppov sayth
that very phylosophye is for to thynke on the deth/
Trouthe it is þe there be two maners of deth / and
the one deth is named the deth of the soule / whan
it is without vertues / & that deth ought euery man
moche to doubte / for it maketh the soule Indygne
& vnworthy of all good . That other deth is sayd
corporell/the whiche no wyle man ought to doubte
¶ And to this purpose sayth Seneca / that it is a
thyng moche myserable not for to knowe to deye/
& they þe can not deye/bey they þe neuer dyspose them
for to deye/but in dede they haue a folythe hope to

lyue alwaye. Aynst them speketh the sentence say-
enge þ the deth is the desyre of wyle men / recytinge
how one named Zenomanus purchaced his owne
deth / wenyng the better for to lyue after this lyf / &
how be it þ no man ought semblably to do / neuer
theles it apperyth by þ þ no man ought to doubte þ
deth. ¶ And to this purpose recyteth Zenophon how
Cyrus deyed sayenge. My frendes & my childern /
whan I shall be deed / wene ye not that I go in to a
newe contree / for myn herte hath alwaye ben in
that other worlde / & for so moche whan I shall be
deed I shalbe alwaye in the contree in whiche I was
tofore / by the whiche hystorie apperyth how the wy-
se men ought alwaye to haue theyr herts on þ other
worlde. ¶ Therefore sayth Quintilian⁹ in his .iiij.
boke / it is a thyng moche desyrous to come for to
see the daye & the houre that a man is gyuen & de-
liuered to his maker. ¶ And Prosper in his booke
Epygramaton sayth / þ after the deth shall be Joye
without ende / lyght without derknes / wyl all one /
helth without maladye. Joye without ennoye or gre-
uaunce / & therefore men ought lytell to drede the deth.

¶ How to thynke on the deth is a thyng moche
prouffyttable Capitulo .v.

The wyle man in the .xxxviij. chapytre of Ec-
clesiastice sayth / remembre the of the laste
dayes / that is to saye of thy deth / & thou shalt ney-

uer synne. for a man that thynketh he muste nedes
deye hath a drede to trespasse & to do a mys/and let
teth lytell by the worlde & by hymself / and also he
is all cooled of the vanytees & of all worldly plea/
saunces. ¶ And to this purpose Tullius in his fyrst
boke of his questyons tusculanes alledgeth Socra/
tes / the whiche sayth that the lyfe of phylosophres
is for to thynke on the deeth. ¶ Semblably sayth
Platon as recoūteyth Alephareus in his boke of the
dysuplyon of phylosophye ¶ Seneca also in his .xvi.
epystle sayth / that a man bycometh franke & free
by thynkyng of the deeth / for that causeth to esche/
we synne of whiche cometh all scrupytude / & auncy/
ently & of olde tyme whan thempersours were crow/
ned it was demaunded of them in what place they
wolde be beried / & thenne they assygned the place
of theyr buryenge / & this custome was ordeyned to
thende that they sholde remembre theyr deeth for to
escheuwe pryde / as it is recoūted in the lyfe of saynt
Johy the Amener. ¶ Saynt Gregorpe in his .ix. bo
ke of Moralles sayth / that whan a man is tempted
thys souerayne remedye is to thynke on þe deeth. And
in his .xxi. boke he hath the same purpose geuyng
an example of them that saylled on the see / the whi
che lefte playes & esbatementes whan they sawe the
tempest of the see come. Semblably is it of them þ
thynken on the deeth. ¶ Trowthe it is þ by this thyns/
kyng no man ought to angre hys self / but he ought
well to aduysle hym. for they þ be angry be they

he sholde be bannysshed by the maner afore sayd.
We ought thenne take example of this kyng for to
do well as longe as we lyue. for the tyme shall come
whan we shall be bannysshed out of this worlde
& all naked sent hens. Thenne we ought in the tyme
of our lyf to make pouerueice of good werkes/
& sende them in to a straunge contree that is to saye
in to heuen. There ought we to make our tresour
as Ihesu Cryst admonesteth vs that we sholde ma-
ke our tresour in heuen for there is no maner of pe-
ryll ne of theues/ne of persecutours/ne of thynges
that may greue. So thenne ought euery man acquy-
re & gete the Royame of heuen / and that to do we
sholde make dyligence yf we thynke & remembre
how in shorte tyme vs byhoueth to deye.

How no man ought to be curpous of his sepul-
ture Capitulo .vi.

Sepulture curpous may be sygnefyance of
pryde & of vanyte. And syngulerly whan a
man in his lyf do make & ordeyne it curpously / &
taketh therin vayne glorie & vayne pleasure. And
in so doyng he putteth his soule in grete peryll / &
yf thou sayst that y doost it oonly to the ende that
the people praye for the whan as they shall see thy
portrayture. Therto I answer to the that in my
lyf I haue seen many sepulchres but I haue not ap-
perceyued that the people is meoued to deuocōy or

to praye to god by cause of them / but I haue well
seen moche peple beholde / aduyle / & Jangle by cause
of suche sepultures / & me semeth it is nothyng ad-
uenaunt / ne apperteyneth not to a synful creature to
haue a sepulture so curyous ne so enhaūced as many
men haue. for I suppose þ it is more to theyr damp-
nacyon than to theyr saluacyon. Allwaye I saye not
but þ mayst in some maner ordeyne for thy self a se-
pulture accordynge to þ astate as it apperteyneth to
the / but kepe the well þ þ therein take no pryde. for
more lyttynge sholde it be þ suche goodes were em-
ployed to shryne the bodyes of sayntes / the whiche
þ haste employed to a sepulture for the whiche art a
synner / & vnworthy to be enhaūced aboue the erthe
halowed. ¶ And to this purpose spekeþ saynt Aus-
tyn in his boke of them that ben passed out of this
worlde. how þ glorious sayntes of heuen haue not
retched of theyr sepultures. for some haue be brent
some drowned / other byheded / & other delyuered
to houndes & to beestes. And certaynely the sepultu-
re serued more for to dysporte of them þ lyue than
it dooth to the praylynge of god / ne prouffyte to
them that be deed / lyke as wytnesseþ saynt Austyn
in his boke of the Lyte of god the .xiiij. chapytre.
¶ And to the same purpose we rede in the seconde
boke of Dittas patrū / how somtyme a good man
sawe an euyll man moche honourably buryed / and
had a ryght curyous sepulture. And he sawe a good
man throwen in to the felde and cten of beestes /

wherefore this sayd good man was angry. Thenne
an angell apperyd to this man that was angry &
sayd to hym. My frende be noo thyng angry / for
the curyous sepulture is the payment of the curll
man yf he haue in his lyuyng done ony good / but
the good man whiche was cten of the houndes is
holly rewarded in heuyn / by whiche it apperyth /
that the curyousyte of sepultures is not prouffytas
ble. ¶ And certaynely we rede how Dyogenes cō
maūded that after his deth his body sholde be de
lyuered to the byrdes and to the beestes to etc. And
whay it was demaūded the reason wherefore / he an
swered that the beestes after his deth sholde doo to
hym none harme / though they tare & despyced all
his body / & it sholde do grete good to the beestes to
take of hym theyr nature / and it is better so to do
than do putte it in the erthe for to do rote. ¶ Also
Tullius recoūteyth in his fyrste boke of questyons
tuscūlanes. And semblably he recytech how one de
maūded a phylosophre named Azagorias in what
place he wolde that his body sholde be buryed The
whiche answered that he was content of al the pla
ces of the worlde. ¶ We rede also how a tyraūt me
naced a phylosophre named Theodoro that he wol
de delyuer his body to the beestes / the whiche an
swered that after his deth he retched no thyng of
ony sepulcre ne of suche vanytees / as Seneca re
coūteyth the .xviij. chapytre of the boke of tranqū
lyte of courage. ¶ And Pompeius in his .iij. boke

recytech how the kyng Epgurgis commaunded that
after his deeth he sholde be throwen in to the see.
Auncyently also many men wolde þ theyr bodyes
sholde be eten. ¶ And certaynely saynt Jerome in
his boke ayenst Ionynyan recytech how the people
called Messaggers had a custome to ete theyr pas
rentes. for it was better as they sayd þ they sholde
ete them than the wormes. And how be it þ it is an
euill oppynyon/neuertheles by þ thynges abouelayd
it apperyth how the auncyent people were nothyng
curyours of theyr sepultures/trouthe it is a thyng
resonable for to requyre þ his body be buried in a
place halowed / for somtyme the prayers þ be sayd
in halowed places be ryght prouffitable. ¶ And
to this purpose saynt Austen in his boke of them þ
be passed out of this worlde / recytech how a good
woman dyde do burye hyr sone in the chyrche of a
martyr in hope þ the presence of the martyr sholde
be moche prouffitable to the soule of hyr sone. And
in dede by the prayers of the martyr his soule was ph
moche alledged of his payne & was anone saued/
as fynably was shewed to the sayd good woman.
By whiche it apperyth that how be it þ curyousyte
of sepulture be but lytell necessarye/neuertheles ha
lowed place is for to be demaunded resonable. And
therfore some auncyentes were moche dyligent for
to be buried in place resonable. ¶ Rede we not how
Abraham ryght dyligently bought a felde for to
burye therein his wyfe / for he wolde not þ she were

buried in ony erthe but in his owne as it appereth
the .xxij. chapytre of Genesis. ¶ And Jacob res-
quyred his sone Joseph þ he myght be buried w
his parentes/as it appereth the .xliij. chapytre of
Genesis. ¶ And of Moyses we rede/how whan he
passed out of Egypte/he transported the bones of
Joseph in to the lande of promysse for to laye
them w his parentes/as it appereth in Exody the
xiiij. chapytre / & knowe þ þ not oonly þ oughtest
to thynke of thy sepulture / but also it is a thyng
moche resonable for to burye þ bodys of the poore
people. ¶ And herof we rede how the angel moche
recomended Thobye by cause he was so moche dys-
lygent for to burye & bryng in erthe the bodys of
the deed people/as it appereth the fyrste & seconde
chapytres of his boke. ¶ And semblably ought mo-
che to be praysed Joseph & Nychodem^s whiche we
re dyligent for to burye the body of Ihesu cryste as
it appereth the .xxviij. chapytre of saynt Mathewe/
by whiche thynges þ mayst well apperceyue how
for to burye other þ oughtest to be ryght dyligent &
attendaunt. But of thyn owne sepulture þ oughtest
to take lytell hede & not be curyous.

¶ How a persone ought to thynke on the daye of
dome Capitulo. .viij.

If thou thynke on the Jugement fynall/thou
shalt be moche aferde for to do euill as it is

shewed to vs by experyence of moche people / that
lefte to do euyl for fere of Justyce. And yf thou de
maūde of me whay shal be the daye of Jugement
I answere to the as dooth saynt Austey in his ser
mon that he made of the Innocentes / the whiche
answereth to the same questyon sayenge / that the
daye of dome shal be / as who sayth now / or anone
for as thapostle sayth in a moment & at one stro
ke shal thangell sowne the trompe / & all shal ary
le & come to the Jugement. There shal be moche
abasthed they that shal be in synne / for no thyng
shal auaylle thenne to wepe / ne none shal mowe
do thyng that may prouffyte to his saluacō. The
prayers of sayntes shal not thenne mowe helpe the
therfore thou oughtest whyle thou lyuest here wy
sely to aduyle the / for thenne þ shalt see thy fayth &
thy sentence tofore thyn eyes / there shal be thyn es
nemyes that shal accuse the / & shal demaūde the
to whome thou shalt be delyuered without remp
sion for euer more. ¶ And Hughe sayth in his bo
ke of the Arke of Noe the .viij. chapytre / that the
elementes & all creatures thai haue done to the ser
uyce shal demaūde Justyce of the. The erthe shal
saye. I haue borne the. I haue nourysshed the. The
water shal saye. I haue refreshed the & haue cons
forted the / and in lyke wyse all creatures shal res
proche the of theyr benefaytes / in sayenge that they
neuer serued the but to the ende þ þ sholdest serue
god / whome þ hast not serued / and therfore we de

maunde reasoun of the / as of hym that hath euyl
knowen the goodes that god hath done for hym.
But þ mayst saie that the daie of Jugement shall
not come yet in a grete tyme / & thereto I answered
the & saie þ the tokenes & sygnes of the daie of do-
me ben almoost accomplyshed / ne see we not how
lecherie regneth / the whiche somtyme was cause of
Noes flood & of the perdyccion of the worlde / & me
semeth þ lecherie semblably may gyue to vs cause
to doubtte that the daie of dome be nyghe / for in
marriage is lytell loyalte or trouthe / & in people of
the chirche lytell chastyte / of whome spreketh chap
postle in his epystle to the Ephesians sayeng / that
lecherous people shall haue no parte in the Royal-
me of heuen. More I answered to the & saie that ma-
ny other synnes ben accomplyshed . for the sonne
& the mone haue loste theyr clerenes / & the sterres
ben fallen fro heuen / & ther is none other thyng
to speke of but it is come . for the chirche whiche
ought to lyght all the worlde lyke as the sonne / is
now in these dayes derked / & in many maners en-
tached with vyces. And the mone / that is to wete
the seignorie temporell is now in this tyme edyp-
sed and full of pryde & of tyrannye. And the sterres
that is to saie the clerkes the prechours & the coun-
seyllours ben fallen from heuen / for they haue left
to saie trouthe for tenevewe & folowe flattery. By
whiche it appereth þ the sygnes & tokenes of the
daie of dome & laste Jugement ben ynough accom-

plysshed. And yf thou demaunde me yf Antecryst be
come. I answere to the þ whether he come or not co
me/neuertheles many be luyng þ do the werkes
of Antecryst/ & þ may well be called his dyscyples
for they ben false dyscyples & euill ypocrytes/
& of suche men Antecryst shall be. Trowthe it is þ
some may saye that the daye of dome may be kno
wen naturelly/to whome I answere/that it is no
thyng so/for god hath not shewed it to man ne to
angell/as it appryth in the boke of thactes of the
apostles/& the same wytnessech saynt Austen in
the fyrste verse of the .viij. psalmes/but not with
standyng þ in folowynge some auctorytees & rea
sons may in this mater some thyng be sayd with
out to determyne ony thyng/for god is he oonly þ
may determyne the daye & houre of the Jugement
as it pleasech hym. Thenne it sholde seme fro the
begynnyng þ the worlde sholde synyshe in thende
of some thousandes of yeres. And for as moche as
it is .vi. M. vi. C. xlv. yere syth the worlde was be
gonne/therefore there lacketh yet .iij. C. xl. yere or
there about vnto the daye of dome. And þ it be so
I afferme not ne saye / but some auctorytees spe
ken of thousandes of yeres in spekynge of þ daye
of Jugement. ¶ And certaynely the prophete Da
uid sayth þ a thousande yere ben tofore thyn eyes
as the last daye/lyke as he wolde saye/þ the worlde
shall synyshe vpon the ende of some .M. of ye
res. ¶ More ouer saynt Johy in his Apocalypse the

xx. chapytre sayth / that Sathanas shall be bonde
a .M. yere vnto the ende of the worlde. And the
prophete Helye sayth þ the worlde shal dure. vi. M.
yere in acoūtyng fro the tyme þ he lyued. And
Plato thymeon sayth þ the worlde shalbe renewed
w in. xx. M. yere / whiche thynges it appereth as it
semed at the begynnynge þ the worlde ought to sy
nyllhe w in the ende of some .M. of yeres. More
ouer Laudentyke sayth in his. vii. boke the. xxxi. cha
pytre þ the worlde shall endure. vi. M. yere. And
Albymar in his. ii. boke of cōiuncyons in þ. vii.
dyfference sayth þ the tokenes of the worlde chaū
gen after the mutacyon of Saturne / & syngulerly
whan he hath made. x. reuolucōns þ which amouſe
to .liij. C. yere or therabout / wherof we haue some
experyence. for after. x. reuolucōns of Saturne cas
me Alexander / & þ Royame of Perle was destroy
ed. And. x. reuolucōns after cam Jhu Cryst whiche
toke our humanitye & brought þ newe lawe to the
worlde. And. x. reuolucōns after cam Henry whiche
contrpyued ayenst the Papyenis a newe lawe. And
.x. reuolucōns after cam Machomet the contrpyuer
of a false lawe. And. x. reuolucōns after cam Char
lemayne whiche conquered the myppe. And. x. reuo
lucyons after cam Godefrey of Boylone whiche
conquered the holy londe. And thus some maye
saye that by suche mutacyons as sayd is / that
they may knowe by astrologye þ dyffynyshement
of the worlde / but I am not of that oppynyon / for

god knoweth it oonly / and in this mater ought no
chynge to be affermed / lyke as laynt Austeyn sayth
in his seconde boke of the cyte of god the .ij. chapp
tre . After me semeth þ how be it that y knowe the
daye of Jugement / & suppose that it shall not be in
longe tyme. Therefore is it not but þ y oughtest to
drede it as moche as it sholde be ryght shortely. for
the daye of thy deth the whiche shal be ryght short
shall be the daye of thy Jugement / seyn that in the
same houre shal all be done with the / & neuer shal
the sentence be chaūged. And it is no doubte that yf
thou deye in euyl astate in that houre thou shalt be
dampned / & yf thou deye in grace the same houre /
thou shalt be saued or in the waye of saluacyon /
wherfore it apperyth that lytell auaylleth the hope
of them that layen that the worlde shall endure
moche longe.

¶ Thus endeth the fyfth boke.

**¶ Here endeth and fynnyshed the boke named and
Intypled good maners. Enprynted at Westmynster
by Wynken de worde.**

✠ ✠ ✠ .. Laus deo .. ✠ ✠ ✠





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